

Aqua Genitalis :
A
DISCOURSE
CONCERNING
BAPTISM.

First delivered in a Sermon at
Alhallowes Lombard-street Octob. 4. 1658.
and now a little enlarged.

Into which is since inserted, a brief
Discourse to perswade to a Confirmation
of the *Baptismal* ~~Power~~.

By SYMON PATRICK, D.D.

Νίλον ἀνέμψια, μὴ μόνον ὄψιν.

The Third Edition.

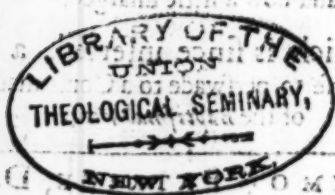
Rom. 2. 29.

*Circumcision is that of the heart, in the Spirit,
and not in the letter.*

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THE
A
DISCOURSE
CONCERNING
BAPTISM



NEW YORK



Reader,

IT is not needful to detain thee with many words about the Matter, or Author of this *Treatise*: The Matter I am sure will commend it self to thee, if thou wilt be pleased seriously and impartially to read, and consider it. And as for the Author, I must not without displeasing him, say any thing of him, but only give thee the true reason of the Publication of this Discourse; which I dare affirm on my credit, is not from any itching desire to appear in Print; and I believe, none that know him, but will bear witness with me in this behalf. The substance of it was at my earnest entreaty first preached, and afterwards for mine, and the satisfaction of some other friends, transcribed; and because I would not give him the trouble of transcribing so many Copies as were desired, and he not judging it safe to give liberty to other Copies that were not writ by himself; and I, together with others, judging it of singular use for the begetting of right
appre-

apprehensions of Baptism in these days of
so much contest; I made it my further re-
quest it might be printed, and with his
leave have now sent it abroad; which I
could not in civility do without this ac-
knowledgement of the high honour he hath
done me herein, which I doubt not but will
prove as real a service to thee, and the
Truth. Whatever advantage thou shalt
reap from it, ascribe the praise to God, and
look upon thy self as concerned to pray for
the Author; and let him also have a share
in thy prayers, who hath been an occasion
of so great a good unto thee, and is

Thy Servant in the Lord,

A V.



The Preface.

ALL things coming from one Fountain and Father of Being, there must needs be some marks and Characters of himself upon the face of every one of them, and they cannot but have some cognation with, and resemblance of each other, as things that proceed out of the same womb of the eternal goodness. Material beings, and spiritual, one would think were at the greatest distance, and yet they challenge a kindred one with the other; and there are lines and strokes in these outward shapes, that express something of those internal and invisible beauties. All this world below, is but the image of the world above; and these corporeal things are but pictures (though pale indeed, and dull) of things spiritual; as the Tabernacle of God among his ancient people may inform us. For as some modern Philosophers, call the Loadstone a Terrella, or little Earth, which draws similar bodies into its Embraces; so Philo some-where calls the
Taber-

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Tabernacle a little World, a small image of the whole Universe, (the most holy resembling the highest Heavens; the holy place, the upper Regions where the Lights of the world are placed, and where God hath set a Tabernacle for the Sun; and the outward Court, the lower parts and skirts, as we call them of this world,) whereby God would shew that he could not dwell in houses made with hands, but that the whole world was his Temple, the souls of men his Altars, Love his holy fire, and all men his sacrifices. And so the Apostle calls it *ἀγιον κοσμηριον*, a worldly sanctuary, perhaps in this sense that I have mentioned. Now the same Apostle afterwards tells us, ver. 23, 24. That this Tabernacle and Appurtenances were *ὑποδείγματα* and *ἀντίτυπα*, Patterns and Figures, or Copies of things in the Heavens; and so doth the whole Scripture draw representations and images of the other world, and things to come, from the Sun, the Stars, the Light, the Feasts, and such like things that are in this, wherein we inhabit.

Señ. 2. Man is made by God *ὡς κνὸς δύο κόσμων*, (as one speaks) of kin to two worlds, the knot as it were, that ties them both together, or the button that fastens them one to the other. He lives in the confines of

Fibula
utriusq;
mundi.

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of each, and with his mind is capable to look into the world of souls and spirits, and with his body he converses with these material images. God therefore hath thought fit to teach his mind the things of the one, by the Ministry of his bodily senses, which have acquaintance only with the other. And besides the whole book of the Creatures (every letter of which is full of God) he hath alwaies given man some special lessons and documents by outward Characters, which he hath more industriously cut and engraven to impress his mind with spiritual notions. For though man be in *indueiv*, as I said, in the confines of both worlds, yet he is bred up among sensible Creatures, and contracts acquaintance here, before his soul is grown so high as to take any notice of things above; and therefore he being most affected with the bodies companions, it is the singular care and providence of God to teach him by such things as are most familiar to him, which he hath done in all ages of the world. It was a custom among the Ancients, (as they report) before the knowledge of Letters and Writings, to sing their Laws, lest they should forget them; which was in use among some people near to Scythia, in the dayes of Aristotle.

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tle. And this is one reason why the Psalms are in verse, because they would be the better remembred, and more safely repositied, being a Magazine of spiritual Learning. They knew very well, that what affects the senses, and runs smoothly, is most regarded; and we our selves still experience, that Rithms which make a pretty noise, or gingle, are sooner fixt in peoples minds, than words in prose. Seeing then that outward things do so notably teach us, and the more any thing solicites any of our senses, the more acceptable it is unto us : God hath been pleased so to deal with man, that he shall not want such lessons.

Sect. 3. This manner of Discipline may be deduced from the first Adam to the Second. For God placed the first man in a Paradise, a fair and beautiful Garden, abounding with all manner of fruits, &c. which was but a Type of the celestial paradise above, that is watered with streams of Light from the face of God, and rivers of pleasures from his Love, in the midst of which the Son of God is the tree of life. An image I say God gave him of Heaven, but none as yet of Hell, because man was made to be happy. So God likewise gave him a Commandment (the matter of which was outward and sensible) of abstaining from one tree in the Garden ;

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den 3, which was but a document of the subjection he did owe to his Creator, and of the tenure whereby he held all his enjoyments. After his disobedience, men were some way or other directed by him to make offerings to God of their beasts and fruits, as acknowledgements of their dependance and homage, and adumbrations of the Sacrifice of that seed that was newly promised. In process of time, when obedience grew cold, and their thoughts (it's like) of another life but dull, God took Enoch to himself when he was but 365 years old, to teach them by themselves, as well as other things, that there was another life, and a reward that remained for those that walked with God, which was better than the longest term of years in these earthly possessions. But wickedness still encreasing, God destroyed the world by a deluge of water; which was but a shadow of the dreadful showers of wrath, the streams of fire and brimstone that should fall upon the heads of the wicked in the other life, whereby God would terrifie the new planters of the world, and give them an image of Hell, as he had done before of Heaven. But this was not a lasting visible monument of Gods anger, and therefore in after-times Sodom and Gomorrha, and Cities about them, were set forth for an example, Jude 7;
suf.

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suffering the vengeance of an eternal fire; which places lay just in the view, and under the eye of that people whom God made peculiar to himself, and served as continual marks of his displeasure, and instances of his wrath, to make them for ever to beware. That peculiar people God separated to himself by the sign of Circumcision, the seal of the Covenant that he made with them. This mark was most properly made in that part of their flesh, because the great promise to Abraham was, That he would multiply his seed as the stars of Heaven, and that in his seed all the Nations of the world should be blessed; and it aptly represents (besides other things) that they were to be an holy seed unto the Lord. After this God did by two persons, Jacob and Esau, shadow forth unto them, that his favours are at his own disposal, and that they are not confer'd by nature, but by grace.

Gen. 17.

In the line of Jacob, besides that there were many mystical and secret significations of his will, which God made by sundry persons and actions; there were also many outward manifest images given of heavenly things. In the Law that Moses delivered to them, their several washings, their meats, their sacrifices (to name nothing else) were all signs of all sorts of purity and obedience, too many

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many now to be particularly related. Their offerings, and some of their sacrifices represented the obedience & services of particular Christians, who are made Priests unto God; but the chiefest of them represented the offering and sacrifice of the high Priest of our profession, which was Christ himself.

And (that I may not be tedious) when God would shew the greatest favour to the world, and open most of heaven, and things above, he comes and dwells amongst us in the person of his Son, and in an outward shape manifests himself to our eyes and ears: For in the very humanity of Christ so much of Divinity appeared, and the Majesty, Wisdom, Power and Goodness of God so rayed forth, that he saith to Philip, he that hath seen me hath seen the Father also. *Joh. 14.9.* Rea, When God would give a Testimony of Jesus to be his Son, he doth it by the visible descent of the Holy Ghost, which he saw coming down upon him like a Dove; as if he would tell us, that his own Son shall likewise be taught by these outward signs and resemblances, he being in all things to be conformed unto men.

Though our Lord therefore hath taught a Sect. 4. Religion more full of spiritual notions than had been manifested before, and hath given more clear notice of things above unto mens minds

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than

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than had formerly come unto them; yet he would not quite alter the old manner of Discipline by outward things, but retains some of them in his Oeconomy, knowing how weak the minds of men are, and how much more easily they apprehend by sense, than by themselves. Only it is to be observed, that he hath made even these outward things to speak more plainly, and tell their meaning more distinctly, and hath writ their instructions in a greater, and more legible letter than ever before.

Sect. 5. Baptism is one of those Reliques, a Symbol of great and clear significancy, the Sacrament of Regeneration, or the second birth; which it doth most aptly express, as the following Treatise will sufficiently shew you. For the present it may suffice to say, that water (of all things that are easie to be got, and are at hand) was the most fit thing that can be thought on to be chosen to make an Emblem of the spiritual Generation. For we naturally come out of a liquid, moist substance, out of a slimy water; or in Jobs phrase, We are poured out like milk, & then curdled in the womb like cheese, Job 10. 10. It is not unusual in the Scripture to speak of our natural procreation under the Metaphor of water, as may be discerned by consulting but these two places, Prov. 5. 15, 16, &c. Prov. 9. 17.

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7. 17. And it is well known, that while we lye in the womb, we swim in a sweet liquor, and hang by the Navel in the midst of a watry nourishment. Osiris and Isis (if we may believe Plutarch) were nothing in the Egyptian Mythology, but the River Nile, and the Earth, between which two, all things were begotten.

So the Scholiast upon the first verse of ^{Τῆς ᾠδῆς} Pindar, thinks, that therefore water is to be ^{ἁλλων} reputed, the best of things, because out of it the ^{γενέσεως} other three Elements are begotten; out of the subtil part of it, the air is begotten; out of the grosser, being curdled and compacted, the Earth; and out of the more atherial and spirituous part, the Fire. But perhaps I do not well to pursue this notion so far, and our Saviour might not have respect to such things as these. Yet this we are sure of, that we must be born again of water and the Spi- ^{John 3. 5.} rit; and that our spiritual nourishment, after Christ is conceived within us, is compared unto water also, as you may see, John 4. 14. And I cannot but likewise think, that he had some regard in appointing Baptism, to the cleansing and cooling quality that is in water; and that it excellently represents unto us, the Spirit of God to be poured forth to the purifying and washing us from the filth of sin, and the blood of Christ to the extinguishing our guilt, and

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quenching

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quenching the heat of Gods anger that might justly burn in our souls, when we did remember that we were sinners.

Sect. 6. *But there have so many several winds of Doctrine blown upon these waters of Baptism, and strove together, that they are become troubled and darkned; so that one can scarcely see with any clearness to the bottom of them.*

The great Controversies that have arose about the persons that should be baptized, have so tossed and agitated mens thoughts, that I doubt few have any calm and settled apprehensions of the nature and end of Baptism it self. Most Books that treat of this subject, are so concerned in the quarrel of Infants, that the use which men ought seriously to make of it, is much forgotten. If men thought more of its true ends, they would lay aside their Disputes, or not manage them so roughly; and they would soon see, that we are all baptized into the same Spirit, and made of the same body, and entred by it into the same society and community of holy and peaceable Ones. What more cool than water? What sooner puts out all our fires? If the waters of Baptism (next to the blood of Christ) were sprinkled upon our intemperate heats, they would assuage our boiling passions, and we should contain our selves within

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within the due bounds of a loving and gentle zeal.

But as I said, it is but little thought of, for what Christ did institute this holy Rite. Some look upon it but as a cold Ceremony; and many speak of it as a thing that must be done, because Christ hath commanded, but cannot tell to what purpose; and others glory in it as a priviledge, but little understand any thing of duty that it requires of them.

Pliny tells of a water in Cilicia, which is L. 31. c. 21 called (he saith) *Nēs*, or Mind, because it will make their senses that drink it, subtil and apprehensive. Suidas on the contrary saith, that it is called *Arēs*, or want Wit, because it makes people foolish, and takes away their understanding. Such a different esteem do men seem to have of these waters of Baptism; while some who seem wise, despise them as of no efficacy, and use them only in compliance with simple people; and others make them such heavenly matters, that they doubt not at all, but being baptized, they are wise enough unto salvation. But both of them are agreed in this, to understand no Engagement that is laid upon us by them, and to expect that what they can do, should be wrought alone by them, without any help or assistance from our selves. And we find the

Hh 3

greatest

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greatest multitude of that sort, who glory in Baptism, as the Jews did boast of Circumcision; who say in effect, what Julian (its like falsely) makes Constantius say, That our Religion requires nothing of the greatest sinners, but only this, wash, and thou art clean from all thy foul crimes; and if thou commit them again, do but knock thy breast, and beat thy head, and all is well. But Justin Martyr might have answered him, and gives us all another lesson in his Dialogue with the Jew, where he saith, What good doth that Baptism that scours the skin only, and makes the body white? Baptize your selves from anger, and from covetousness, from envy and hatred, and then behold your body is clean.

It is a sign and seal of Gods great blessings, and so it is of our promise to him of Obedience. Upon condition then that we own this Covenant when we understand it, and keep our selves strictly and religiously to the terms of it: we may say of these waters, as Euripides of the sea (upon the occasion of Plato's recovery by the salt waters in Egypt.)

Θάλασσαν κλύζει πάντα τ' ἀνθρώπων κακὰ.

They wash away, and heal all the evil diseases of men. But otherwise they will be like some waters in Thrace, in which who-
ever

In his
 Καίσαρες.
 ὅστις ἐπα-
 γnis καὶ
 βδελυγμός,
 &c.

Τὴν ὁρε-
 λος ἐκείνου
 τ βαπ-
 τισματι.
 ὅ τὴν σαφ-
 καὶ καὶ μὴ
 νοῦν τὸ σω-
 μα φαι-
 δρύνει,
 &c.

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soever washed (if we may believe Vitruvius) he certainly dyed.

Vitruv. l. 8
c. 3.

I have therefore adventured to expose to Sect. 7.
the world a few of my green and unconcocted thoughts concerning this Argument, and to represent what I conceive to be the true meaning of Baptism, which is nothing different from the sense of the Church of God. There are a multitude of Books I know in the world, and men complain of it ; they that do, may let this alone ; and of others I may easily obtain a pardon for putting my self into the crowd, since I take but up a little room, and make but a very short stop in their passage to better Authors. Others (it may be said) might have been better allowed to have handled this matter. I think so too ; and believe there are great numbers that understand better, and multitudes that understand as much, and some that can enlarge these things that are here said, into more perspicuous and profitable discourses, and I dare not so much as flatter my self, that I am able to lead the way to any of them ; if I may provoke them to do better, I think my labour well bestowed. I am sensible that the Images of Truth make but a weak and waterish impression upon my mind ; but they may draw more lively pictures of themselves upon others souls.

Hh 4

and

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and let them give us a Copy of their conceptions.

Sect. 8. Since the preaching of this Sermon, it came so strongly into my mind (by taking notice of some discourses abroad) to insert something of Confirmation, that I could not well put away those thoughts, and so I have let them take their place in the body of the Sermon, by way of perswasion to a more hearty, and open owning of the Baptismal Covenant.

Thereby men will ascend from Water unto Wine; from a weak estate, to a more strong and manly constitution: and God will not only sprinkle clean water upon their faces, but even lay his hands upon their heads; thereby taking more firm hold of them, and apprehending them for his own, and conferring his blessings more abundantly on them now that they put themselves into his hands, to be directed and ruled in all things by him, as those that are wholly in his power.

I dare not keep you any longer in the entry, for fear you grow weary, and loth to step over the Threshold of the next leaf, and look into the main Building. And there I shall not stay your eyes long; for my furniture being little, it was not wisdom to make the house too wide and spacious.

Nov. 6. 1658.

S. P.



Acts 16. 33. Ult.

*And was baptized, he and all his,
straight-way.*

CHRIST having given a Command to his Apostles *to go and teach (or Disciple) all Nations,* Matth. 28. 19. baptizing them in the Name of the Father, Son, and Holy Ghost ; We find in this story of their Acts, (wherein some of their Travels are related) that as soon as they had perswaded any persons to be Christians, immediately they received them into their fellowship, by this Ceremony of washing them with Water. A Truth, which among all the Disputes about *Baptism*, one would think should never have been quarrelled ; yet there have been those busie phantasies in the world that have called this into Question , and would perswade us that

Augst. ds that our Saviour in those words intended
heres. 46. not any such washing with water, and no
& 59. other *Baptism* is to be owned, but that of
 the Spirit.

But so men may say, if they please, that
Act. 8.38. when *Philip* and the *Eunuch* went into the
water, he baptized him with fire. If the
 Apostles could understand our Saviours
 meaning, those men are sufficiently refuted
 by their practice; for though our Saviour
 baptized none that we read of, but with
 the Spirit; (and the *Papists* will have a
 hard task to obtain this preheminance for
Peter, that he received the Baptism of Wa-
 ter at Christs hands:) yet it will be need-
 less pains to prove that his Apostles and their
 Successors after them, did initiate, and ad-
 mit Disciples in that manner.

But notwithstanding this, there are others
 that (lest the world should be quiet) start
 a new question, Whether that Com-
 mand of our Lords extended any further,
 than to the first proselyting of the Nati-
 ons, or ought now to be followed among
 Christian people? who might have spa-
 red the labour of making such a doubt,
 unless they could give us some ground
 to think, that that part of their Com-
 mission was after revoked, or then limit-
 ed to such a time; and likewise solidly

cx-

expound those following words, *I am with you alwayes to the end of the world*; and shew us why the work of the new birth (which the Apostle makes the signification of *Baptism*) is not now as well as then, to be shadowed and represented. Yet others will not let their wits be at rest, but make a further enquiry, Whether the words of our Saviour include in them a command, or only a permission, because he saith only *Baptizing*, not *Baptize*? Though the constant practice of the Apostles in this Book related, and of the Church afterward, might well have been sufficient to have silenced these thoughts without any further dispute; and the following words likewise, *Teaching them, &c.* would have told such men that their enquiry was needless, unless it can be thought, that because he doth not say, *Go teach*, we may chuse whether we will give any further instruction to our people.

*Bapti-
smos.*

*Διδάσκοντες αὐτοὺς
πάντοτε.*

Taking it therefore for granted, (without engaging my self in such questions) that the words now read, do speak of *Baptism* by water still to be retained in the Church of God, you may observe in them these three things.

1. A Rite or Ceremony used, and that is *Baptism*, or *washing with water*.

2. The

2. The persons baptized, *The Tylor and all his.*

3. The time of its Administration, *μαρξσημα, straight-way, instantly*, at that hour of the night that the fore-going story was acted, without any further delay.

From which I am invited to treat of three things ; First, Of the Use and Intention of *Baptism*. Secondly, Of the qualities or dispositions of those that receive it. Thirdly, Of the time that is required to render them persons fitly qualified to receive it.

I. For the Explication of the first, we need find no fault with the common language, that saith, *Baptism* in its general notion, is an *outward visible sign and seal of some inward and invisible grace and favour, conveyed and made over thereby unto us.* But to difference it from the other Sacrament, we must enquire what that grace, favour and privilege is, and shew how it doth signifie, and seal it between God and us. And upon due consideration, I believe we shall find, that to be Baptized, expresseth something on our part, and something on Gods ; both which put together, make it a federal Rite, whereby we and God enter into a Covenant and Agreement together, and mutually engage to the per-

performance of several things, which are all to our behoof and benefit.

1. As we present our selves to the Minister of this Sacrament, and receive it; so it expresse something done by us; and then, 2. As the Minister (Gods Deputy or Embassadour) doth receive us, and wash us with this water, by the Authority, and into the name of the Father, Son and Holy Ghost; so it expresseth something done by God. Both which it concerns us for the securing of our duty, and our comfort also, to be acquainted withall; and therefore I shall shew you,

1. What is the true meaning and intent of it on the part of the person baptized, who offers himself, or is offered to receive it: which I will lay before you in these particulars.

First in the general notion of it, it is a profession of a Religion whereinto we enter, and to which we engage to be faithful and constant Disciples. It is a Ceremony whereby Profelytes are made, and all that use it do thereby come into a new way and state, forsaking all their old persuasions, practices and relations wherein they were born and bred, that are contrary to, and inconsistent with these new Engagements.

In nullum
nomen re-
ligionis,
seu verum,
seu falsum
coagul. pos-
sunt homi-
nes, nisi
aliquo
Signaculo-
rum seu
Sacramen-
torum visi-
bilitate con-
sortio col-
ligentur. ad
Faust. l. 19
cap. 11.

See Rux-
torf. Lex.
Rab. vocab.
71.

De probi-
to con-
gressu.

gagements. It is well observed by S. Augu-
stine, That men can be associated together in
no Religion, whether true or false, unless
they be combined by the common tie of some
visible Signs and Sacraments of their pro-
fession. Which the world hath found by
so long experience to be true, that I need
not be careful to prove it. The Jews it
is manifest, were differenced from others
by Circumcision, and (as their Doctors
tell us) entred into Covenant with God,
not only by it, but by Baptism also, toge-
ther with a sacrifice unto him. And when
a Heathen would become a Jew, and un-
dertake their Religion, and so repose him-
self (as their phrase is) under the wings
of the Divine Majesty, he was to be cir-
cumcised, baptized, and offer Sacrifice ;
for which Maimon (as sundry learned men
observe out of him) brings no other
proof, but that Num. 15. 15. *As ye are, so
shall the stranger be* ; so supposing as a thing
well known, that by those three the
Jews submitted themselves to the yoke of
the Law. And it is as commonly known,
that they say their Mothers entred into
Covenant only by Baptism and Sacrifice,
and so did some Profelytes by those (with-
out Circumcision) engage to worship the
one God of Abraham, Isaac and Jacob, and
for-

forfaking all Idols, to obferve him only ;
 as that paffage of *R. Jofhuah's* clearly
 fhews, (which is cited by *Raymundus*)
 He is baptized, and not circumcised, *Be-*
hold this is a ftranger converted, for fo
 we find of our Mothers, (viz. *Sarah, Re-*
becca, &c.) that they were baptized, but
 not circumcised.

Pag. Fide?
Part. 3.
Diff. 3.
cap. 11.

Baptism now hath no different significa-
 tion, but only we lay this Engagement up-
 on our felves, to worship the *God and Fa-*
ther of our Lord Jefus Chrift ; and to come
 to him through his Son, and to embrace
 that Religion, which he teaches us from
 God, which is that whereby we are di-
 ftinguished from *Jews, Mahometans*, and
 all other people in the world, who go not to
 God through this Mediator, nor own that
 blessed Gofpel that he hath delivered unto us.

If any fhould ask me, why by *Baptism*
 we fhould make this Profefſion rather than
 any other Rite ; The answer methinks is
 eafie, if what hath been ſaid be confide-
 red, together with the particulars that I
 ſhall mention after I have diſpatched this
 general notion of it. And beſides, it ſeems
 conſiderable to me, that *Moses* the Media-
 tor of the Old Covenant, did receive the
 people into it by *Baptism*, and not by *Circum-*
ciſion. For it is only ſaid, *Exodus 19. 10.*

That

*That they should sanctifie themselves; and wash their Clothes; but it is likewise plain from Joshua 5. 5. That none were circumcised while they were in the wilderness; and they are not all the while reprov'd or rebuked for it, and were notwithstanding within the Covenant, which was sure by some Ceremony or other; and the Apostle also saith, 1 Cor. 10. 2. That they were all baptized into Moses in the cloud, and in the sea. God by the covering of the cloud, took them under his wings and protection, owning them for his people; and they passing through the heart of the sea, the waters inclosing them round about, did profess to trust in God, and there to drown all the thoughts of *Egypt* which sometimes they feared, and sometimes they loved over-much. Now as only *Baptism*, and not *Circumcision* was used, when God conducted his people by the visible ministry of Angels, (who marched with them in the cloud) and delivered them from the slavery and bondage of *Egypt* by the hand of *Moses*; so God thought fit to use no other way of making Disciples when he sent his own Son to work a greater Salvation for us, and to be the Mediator of a better Covenant with us, of which the antient *Jews* do not seem to have been altogether ignorant, when they*

they say, that there shall be such a multitude of Profelytes in the days of the *Messiah*, that they shall be admitted by Baptism only without any Circumcision. It may not be unfit to add, that all Nations used Washings so much, that there could not be invented (one would think) a Rite more likely to be readily received than this, The *Jews* it is plain, not only when they admitted persons into Covenant, but afterwards also in case of legal pollutions, used divers Washings, as the Apostles phrase is, *Heb. 9. 10.* Three sorts of which I find observed by a learned man; First, *Gaulmyr* not. in vit. *Mosis l. 1. cap. 11.* There were their *καθυσμῶναι βαπτισμοί*, * their daily Washings, which were introduced by the *Pharisees*. Secondly, There were their Baptisms or Immersions of the whole body into Water, which all the *Jews* were bound unto in their confessions. And thirdly, The bathings of their Women, which they were tied unto seven weeks after their delivery of a Child. Unto which I may likewise add, that Washing was used as a token of innocency and freedom from such guilt as might be thought to cleave to a person, which the *Psalmist* supposeth in that phrase, *Psalms 26. 6.* and the book of *Deuteronomy* plainly expresseth, *21. 6, 7.* *Not. Miscel. cap. 9.* against those that make it now necessary.

Ii

They

They shall wash their hands, and say, *Our hands have not shed this blood, &c.* which perhaps *Pilate* would imitate, (having to do with the *Jews*) when he had condemned our Saviour, *Mat. 27. 24. For he washed his hands before the multitude, and said, I am innocent of the blood of this just man, see ye to it;* as if it had been but an accidental murder, or that which he could no more help, than if a man had been killed by chance. Certain it is, the Gentiles likewise used Washings very much, not only after murders, but likewise in case of other crimes, and also in their admissions of persons into the secrets of some of their Religions; for which see * *Tertullian*.

* De Ba-
ptif. cap. 5.
De Pre-
script. cap.

And if there were nothing else to make us believe the *Jews* used this Ceremony in these cases, this might make it very proba-

Καὶ τὸ λῦ-
τεν δὴ
τὸτα ἀκί-
σαντες οἱ
δαίμονες
διὰ τῶ
περὶ τῆς
κικηρυγ-
μῆτος, &c.
Apolog. 2.

ble; for the Gentiles were but their Apes, and the Devil (as *Just. Martyr* observes in this very case of *Baptism*) took divine Rites, and made them do service in his hellish Mysteries; They hearing (saith he) the saying of the Prophet, *Isa. 1. Wash you, make you clean, &c.* would have their Worshipers sprinkled with water when they went into their Temples to make an Offering, yea and be washed all over before they came thither. All which being

true,

true, our blessed Lord would think it fit to innovate as little as he could, and so to accommodate this significant and innocent Ceremony to his purposes; and translate it from the *Jews*, to be a Rite whereby to profess inward purity of body and soul: just as he did in the other Sacrament of the Lords Supper, wherein he hath made use not only of the bread and wine; but as divers have observed, of the accustomed words which the *Jews* then used at the Paschal Supper. For so his Wisdom judged it meet to make former Rites serve his own ends, rather than introduce strange and unheard of things, which had not been known in former times. His design was not novelty, but truth; not his own glory, but the good of men; and so he conformed himself in this to their practise. Which (that I may speak more particularly) is to be considered,

Secondly, As a profession of Repentance from dead Works; a relinquishing of all ungodliness and worldly lusts, so as never more to be friends with them. This is taught us not only by the Baptism of *John*, which was administred with confession of sin, and is called the *Baptism of Repentance*, and likewise accompanied with an Exhortation to bring forth *fruits meet for*

Mat. 3. 8.

8.

Mar. 1. 4.

I i 2

Repent-

- Repentance*, and in refusing of which the
 Luk. 7. 30. *Pharisees* are said to have *rejected the coun-
 sel of God against themselves*; but also by
 the exhortation of the Apostle to the new
 Converts, Act. 2. 38. *Repent and be ba-
 ptized every one of you, &c. i. e.* make
 profession of your Repentance by Baptism
 to the remission of your sins, the sense of
 which had pricked them in their hearts.
 And it is further manifest from all the cir-
 cumstances of Baptism. For they put off
 their old cloaths, and stript themselves of
 their Garments; then they were immersed
 all over, and buried in the water, which
 notably signified the putting off the body of
 Col. 2. 11. the sins of the flesh, (as the Apostle speaks)
 and their entring into a state of death or
 mortification after the similitude of Christ;
 according to the same Apostles language
 elsewhere, *we are baptized into his death,*
 Rom. 6. 3, *we are buried with him in Baptism*, know-
 4, 6. ing that our old man is crucified with him,
 that the body of sin might be destroyed,
 that henceforth we might not serve sin.
 All which was rendred still more significant
 by the Ancients, who baptized only on the
 last day of the week at night, *i. e.* on the even-
 of two Lords days in the year, (called
 therefore by *Chrysostom* *κύριου φανερώσεως*)
 Because Christ then lay in the grave, and

was about to rise again : In conformity to whom, they by this Rite did profess themselves to be dead, and (coming out of the water) there to leave all their sins drowned and buried in that grave, never to revive again. There is one thing more (not to be forgotten) which makes it more clear, that it was intended for a profession of Repentance, and that is the Renunciation which they made to the Devil, the world, and the flesh; or the open declaration, upon the question propounded, which they made against all Gods enemies; the form of which so many ancient Authors do record, that it is vain to cite any: but the sense of it was this, Do you renounce, or do you forsake the world, and all the vanities, follies and wickedness thereof? *I do forsake them*, said the person to be baptized. Do you forsake the Devil? will you have never any thing to do with his works? I do forsake him, and *abhor* them all, &c. unto which the Apostle is thought to have reference, 1 Pet. 3. 21. when he speaks of the answer of a good conscience, as the Baptism which saves us, and not the outward washing, or putting away of the filth of the flesh. This *ἐπερώτημα* this question, *what shall I do to be saved?* and consequently the hearty answer to all that is proposed as

requisite to salvation, is that which makes Baptism to be available, and of force unto our salvation. The *Jews* say in their tradition, that *Adam* stood a whole week up to the neck in Water, begging of God to accept of his Repentance for what he had committed. Whatsoever he did, I am sure this Washing with water doth most fitly represent both our acknowledgements that we are worthy to die, and be swallowed up in the Water; and our profession that we will forsake all our filthiness, if we may but be accepted unto life.

Thirdly, It is a Profession of faith in the *Father, Son and Holy Ghost*. For we are baptized into their Name; and so it signifies, either first that we heartily accept of the Father for our God and happiness, to love him above all; and of the Son, for our Lord and Saviour, as the way unto the Father; and of the Holy Ghost for our Sanctifier, Guide and Conductor to the Son; or secondly, (which comes to the same,) That we embrace that Doctrine for our Rule which is delivered unto us from the Father, through the hands of his Son, by the Power of the Holy Spirit; to fear all his threatnings, to rely upon all his Promises, and to yield obedience to all his Commands as long as we live. That this pro-

profession of Faith was made in Baptism, is plain, not only from *Acts* 8. 37. where *Philip* saith to the *Eunuch*, *If thou believest with all thine heart, thou maiest be Baptized*; and he answers, *I believe that Jesus Christ is the Son of God*; but likewise from this, that the word *Baptism* is put for the whole Doctrine which he preached, who did Baptize; as you may see, *Act*. 18. 25. *knowing only the Baptism of John*, *Acts* 19. 3. *Into what were you Baptized?* and they said, *into Johns Baptism*: By which it appears, that being Baptized into such a name, though one should speak nothing, expresses a consent to embrace that word which he preaches and declares to be the Will of God. Yea, Baptism is an *open profession* and Declaration to all, that we are of such a faith; for it is not enough that we are perswaded of the Truth of Christs Religion, but we ought also publicly to own it, and manifest to the world our belief of it, which seems to me to be the meaning of that place, *Mark* 16. 16. *He that believes, and is Baptized, shall be saved: i.e.* He that owns the faith of Christ in Truth, and makes a profession of his belief by receiving this mark of the Christian Religion, he shall be accepted of God to life. For that was required by our Sa-

viour of his Disciples, that they should not be ashamed of him before men, nor be afraid to let the world know that they were his Disciples, by using all those things whereby they were distinguished from the rest of men.

4. It is a profession of holiness and obedience, and an engagement we thereby lay upon our selves to maintain all purity in body and soul; which is the immediate consequent of the two former, and seems to be alluded unto by the Apostle, when he saith, 1 Cor. 6. 11. *Such were some of you, but you are washed, but you are sanctified, &c. i. e. you have betaken your selves by receiving of Baptism, to a holy and pure Conversation: And it is more plainly expressed by him; Gal. 3. 27. As many of you as have been baptized into Christ, have put on Christ.* In token of which, and that they intended all Purity, (like those in the Revelation, who are said to follow the Lamb in white) they were presently cloathed with white Garments when they came out of the water. From whence that day was called *white-Sunday*; which was one of the principal times when the Ancients did admit persons to Baptism; and they all professed hereby, that they hated the garment spotted with the flesh, and would ne-
ver

ver return again to the dirty pleasures of the world wherein they had wallowed. An ancient Christian Poet doth excellently express it,

Eulgentes animas vestis quoq; candida Venantius
Honor. de
Pascha.
signat,
Et grege de niveo gaudia pastor habet.

A bright garment was cast over shining and glistering souls, and the Great Shepherd took no small pleasure in his milk-white Lambs; whose outward lustre did but signifie that they were become the Children of the Light, and of the day, and would have no more fellowship with the un fruitfull works of *Darkness*, Eph. 5. Filescus:
l. 1. select.
cap. 3. 8, 10. Which place some would interpret of Baptism, called therefore by the Antients *φανερωσις*, or Illumination, of which those splendid Garments was a fit signification. The *Greeks* at this day put such a Robe upon the Child immediately after Baptism, saying, Receive this lucid and immaculate Cloathing, and bring it before the Tribunal of our Lord Jesus without spot, and thou shalt have eternal life, *Amen*. Certain it is, that all true Christians have ever accounted this the great intent of this outward Rite of Baptism, to be an Engage-
ment

George
Foblarus
annot. ad
Christoph.
Angel.

ment to Holiness; *ידי מים אחרים אלא תפ' נהפ' קדש* is the sense of them all. Be clean, not only by the washing of thy body, but the purgation of thy mind. Bath and steep thy ioul in holy truths, till they have fetcht out all thy filth. For even a Jew can say,

*'Apud. Jo.
siph. de
Voyfin. de
Legē div.
cap. VII.*

Qui Baptizatur sine intentione, perinde est ac si non Baptizatur; He that doth not intend that which is meant by Baptism, is as if he were unbaptized; for it is not dirt (saith he) and excrementitious adherencies that a man washeth away, but there is a Resemblance herein of the cleansing of the soul from all filthiness, *i. e.* from those perverse thoughts, and evil habits which he professes to forsake by bringing his soul to the waters of Vertue and Knowledge, as *Ezekiel* saith, *Chap. 36. 25. Thus Maimon.*

And therefore they well said, He that comes from among the *Gentiles* unto us *בן דור מהבלי העולם* for the sake of any worldly vanity, he is not a Profelyte of Justice; for which cause they used to examine him, whether for the hope of gain, or honour; or compelled with fear, he betook himself to their profession; and to search whether there were any young Man or Woman of *Israel* that the party made love unto, because they would have them only out of holy ends undertake their Religion. And indeed

*Auxtorf. in
vocab. בן*

indeed their rising again, and coming out of the water, did likewise signifie this, that they had left their filthiness behind and were made new men, hence-forward to serve God in Righteousness and Holiness all the days of their life.

5. It is a Profession of self-denial, and taking up the Cross if we meet with it in our Christian Course. For Waters signifie in Scripture *Afflictions* and *Tribulations*, which sometimes go over our head, and overwhelm us. And accordingly our Saviour speaking of his sufferings, saith, *I Luke 12. have a Baptism to be baptized with, &c.* 50a
And are you able to be baptized with the Mat. 20.
Baptism that I am baptized with? i. e. to 22;
 take part with me in my sufferings and endurances here in the world for Gods sake? and immediately it follows, *You shall indeed be baptized with my Baptism*, you shall be wet in blood, and baptized in your own tears and sweat. Whosoever puts on Christ, takes upon him his sufferings, and renounces (as you have heard) all those things, though never so dear, that would divest him of his dearer Saviour, or make him false to that Covenant into which he doth enter. So the *Samaneans* among the *Indians* (as L. 4. 22;
Porphyry tells us) as soon as they were αποχρῆς
τῶν ἡμῶν
 chosen to be of the society of those Di-
 vines,

vines, and had that Title, they shaved their body, and received a Stole or long Robe, after which they renounced *πάντας ἱστίας* all their Estates; never thinking of returning to Wife, Children, or any other thing, making no account of them; but wholly imploying themselves in the things of God, (as his words are) they lived *ἀγύμνατοι πάντες καὶ ἀκτήμονες*, without Wives, or Possessions, or their former enjoyments. Such a white Garment I told you the Christians some time received in token of their putting on Christ Jesus the Lord; with that they put on new relations, and espoused another interest, and did profess to forsake Father, Mother, Wife, Children, Houses, Lands, and all things else for his Names sake, and to call nothing theirs, but only Christ. Which likewise we cannot deny, they did very anciently represent, by signing them with the sign of the Cross, (innocently enough till Superstition did abuse it) in token of the crucified, afflicted condition into which they must be willing to enter, if Christ should call them to it. And so we may interpret that place, 1 Tim. 6. 12. *Fight the good Fight, of faith lay hold on Eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses, i. e. endure sufferings for Christs sake,*

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sake, for thou art called unto it, and hast professed in Baptism thou wouldst be his faithful Souldier before many witnesses, *i. e.* (saith *Hierom*) before the people of God and his holy Angels, thou didst renounce to the world, and all the softnesses and vanities thereof, and gave up thy self to endure hardship, (as it is in another place, *2 Tim. 2.3.*) *Like a good Souldier of Jesus Christ.* For this cause it was perhaps that their *Baptistaria*, or *Fonts* used to be made where some Martyrs had suffered, that so they might be put in mind they entred into a Warfare, wherein they must resist unto blood, striving against sin. Our very first Incorporation into Christ, is in effect an Expiration to the world; and then we begin to die, when we begin to live. As soon as ever we declare for Christ, and are listed into his *Militia*, the Devil raiseth all his forces against us, and we must not expect to march quietly to Heaven. You shall read of nothing but sufferings after our Saviours Baptism (and most of the rest of his life before, for thirty years, (which we may suppose had less trouble in it) the Holy Ghost passes over) as if he would tell us, that when by Baptism we give our selves to him, and become his Children, we enter upon a state of sufferings, and perhaps must wash our Garments again in the blood of the

And

*V. Dilber-
rum disp. de
Antiquitu-
fanev.*

r amb,

Rev. 7. 14.

And having thus shewed the greatest Engagement that it can lay upon us, which is to lay down our lives for Christs sake if he require it ; I shall pass to the next part of this discourse, which is to shew what the meaning and intent of it is on Gods part, and what blessings are thereby conveyed back again to u , who thus give up our selves to him.

II. God by his Minister (that doth in his name, and by his Authority Baptize) receives the person so washed, into the enjoyment of some priviledges and benefits that otherwayes, are not ordinarily to be enjoyed. For what is done by his Minister, is as if the hand of God should do it. So it is said, *John 3. 23. That Jesus came into Judea, and baptized ; and vers. 26. The Jews say to John, He to whom thou bearest witness, be- hold the same baptizeth ; and again, cap. 4. 1. It is said, That Jesus made and baptized more Disciples than John ; yet verse 2. We are told, That Jesus himself baptized not, but his Disciples.* That which Officers and Servants do by Commission and Authority of their Master, is accounted to be his Action ; And so,

First, God receiveth us hereby into his family, to be numbred among his people, of whom he will have a special care. It is the
seal

seal (as it were) of God upon us, his Mark
 and Character whereby he owns us for his
 sheep; and knows us from all other, so as to
 have a more particular inspection over us,
 than the rest of the world that make not
 this profession; and to endow us with cer-
 tain peculiar favours, even before we are
 able to perform any part of our Duty unto
 him. It is the door whereby we enter into
 the Church, the Gate that lets us into Christs
 fold, and the first step to fellowship with
 God and with his people. Whence it was
 the Font you know used to be placed at the
 door or entrance of the Church, to signifie
 that by this we come into the Congregation
 of Christs Disciples; but yet that by Bap-
 tism we are brought but to the beginning
 of Religion, and must make a further pro-
 gress to perfection, till we come to the ho-
 ly place, and into a nearer communion with
 God. The Minister likewise used to take
 the Infants into his arms, to signifie, I sup-
 pose, Gods receiving and embracing of them
 with a loving affection. Yea, he used to
 kiss them, either to signifie that love of God
 to them, or that they were now of that com-
 munity and body, whom the Apostle bid
 to *salute one another with a holy Kiss*. And
 all this is supposed in the word *Profelytes*,
 or *Comers unto God*, which clearly argues
 some

So S. Chrys-
 ostom speaks
 to the
 newly Ba-
 ptized,
 ἀκούετε οἱ
 σήμερον ὅτι
 κατὰ τὴν
 νύκτα
 πᾶν τὸν
 εἰς τὴν
 ἀνά Ιερ-
 σαλὴμα
 πολίτην
 ὄψαντες.
 V. August.
 l. 2. de Ca-
 tit. rud.
 cap. 1.

Some relative Action of his, which is receiving and entertaining them graciously as those he will have in his favour. But more particularly :

Secondly, Hereby God receives us into a state of pardon and forgiveness. He assures us that *Adams* sin shall not undo us, and that every sin of our own shall not exclude us out of Heaven ; but that we shall have the benefit of Repentance, and an allowance to retract our follies, yea, and Grace so to do, if we will make use of it. He admits us into that Covenant of Grace which accepts of Repentance instead of Innocence ; and of Amendment instead of an unerring Obedience. This is one of the special favours of the Gospel ; (which by Baptism is consigned unto us,) that former Iniquities shall not be remembred, and that every breach of our Covenant, if there be a real change wrought in us, shall not void it, and make it null, and ineffectual unto us. So in *Mark* 1.4. *John* is said to preach the Baptism of Repentance for Remission of sin. And *Ananias* saith, (*Acts* 22.16.) *Arise and be baptized, and wash away thy sins.* And the Greek Church after Baptism, sings those words three times, *Blessed is he whose iniquity is forgiven.* As those who came to the Baptism of *John*, did thereby receive a distinguishingui-

Georg.
Phelavi-
m. Ib.

stinguishing mark and character that they should not be destroyed in the ruine of the Nation, (insomuch that he saith to the *Pharisees* that desired Baptism, *who hath warned you to flee from the wrath to come?*) So they that are baptized into Christ, do thereby receive a pledge, that no sin which they stand guilty of, shall bring the anger of God upon their heads if they will keep his Covenant; but all shall be crossed out which they are charged with, and be like words writ in the Water, that are obliterated and vanished, no where more to be found.

Thirdly, We receive hereby the Promise of the Spirit, the Effusion of which, is likened to the pouring out of Water; and so is in Baptism most aptly signified and represented. *I will pour* (saith the Prophet) *waters on him that is thirsty, and floods upon the dry ground,* (i.e. upon the Gentiles who were as a wilderness.) *I will pour my Spirit on thy seed, and my blessing upon thy Offspring, and they shall spring up as among the grass, &c.* In which place, that there may be a prediction of Baptism, it is very probable; for thus much some of the *Jews* do acknowledge, that the Prophet speaks of Gentiles that should be Proselytes, and called by the name of *Israel*; and we Christians know that we are *Abrahams* seed, and

K k

that

that this Promise hath a respect to the times of the Gospel. *Rasi* out of *R. Nathan* thus glosses upon the fifth *Verse* : There are four sorts of Converts here spoken of, one shall say, *I am the Lords*, these are they that are Proselytes of Justice, or the most perfect Converts ; *And another shall call himself by the name of Jacob*, these are the little ones of the ungodly ; *And another shall subscribe with his hand to the Lord*, these are the Penitents, or the men that repent, *and surname himself by the name of Israel*, these are the strangers, *i. e.* those that observed the Precepts of the Sons of *Noah* ; and particularly renounced Idolatry ; and therefore this part of the *Verse* is by another rendred *יהוה פחדים* they that fear God. Where observe, that he calls one sort of these Converts *קטנים* the little ones, who were not thought (it seems) to be unmeet to be made members of a Church, and were not judged by their Fathers admission to be received ; but were distinctly admitted by themselves by the decree (as they tell us) of the house of Judgement. And observe likewise, that all these Proselytes being said to spring as it were out of the Water, these words may be a Prophecy of Christian Baptism, to which a pro-

צדיקים
גמורים

קטנים
רשעים

נעלי
תשובה

גרים

V. *Rai-*
mund. pug.
fidei, par.
2.C. 14.
*SoS. Chry-
sostom calls
the new
baptized
persons
αὐτοὶ
παρακατα-
κτά, τὰ
καλὰ τῶν
ἐκκλησιασ-
τικῶν, &c.
Orat. pri-
mi & se-
cunda de
Resurrex.

a promise of the Spirit is annexed ; which is very well signified by Water ; for as that cleanses and purifies from filth , so the Spirit of God is the Sanctifier of Gods people, purging and cleansing their hearts from all impurities. This being therefore the great work of the Spirit so well represented by Water , we must conclude , that when the Minister washeth us in Gods name, God thereby promiseth that he will be assistant to us by the Holy Ghost ; and that he will send upon us his Grace , Titus 8. 3. that we may be saved through the washing of Regeneration , and the renewing of the Holy Ghost. According to that of the Apostle, 1 Cor. 6. 11. the place before mentioned , *but you are washed, but ye are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of God.* Whereas those words [*In the name of the Lord Jesus*] refers to being justified ; so those words [*By the Spirit of God*] refers to their being washed and sanctified. So in that place of *Ezekiel , chap. 36. 25.* After he hath said, *That he would sprinkle them with clean water,* it follows as an explication of it, v. 26, 27. *A new heart will I also give you, and a new Spirit will I put into you, &c. And I will put*

my Spirit within you, and cause you to walk in my Statutes. All which doth sufficiently shew, that in this Washing with Water, the Lord engages to give the Spirit.

Συνετα-
φνημεν ὁ
αὐτοῦ ἐν
τῷ Βαπ-
τισματι, ὡς
συνεγέρ-
θημεν ἀν-
τὸ θάνατον
ἐν τῷ
Βαπτισ-
ματι. ©.
Μία αὕτη
ἀνάστασις
ἀπαλλάξῃ
ἡμᾶς ἐκ
πάντων
ἐκ τῶν
ἁμαρτιῶ-
ν. ©.
Διότι οὗτος
ὁ ἀνάστα-
σις, ἡ τῆς
σώματος. ©.
Chrys. orat.
de resur.

Fourthly, We receive hereby a Promise of Resurrection unto life: Though we by going into the Water profess that we are willing to take up the Cross, and dye for Christs sake; yet on Gods part, this action of going into, and coming out of the Water again, did signifie that he would bring such persons to live again. *That he would not leave their Soul in grave, nor suffer his holy one to see corruption.* And this according to S. Chrysostom, (a very judicious Interpreter, who was so full of the Spirit of St. Paul, that he dreamt sometime that he appeared to him,) is the meaning of that difficult place, 1 Cor. 15. 29. *Else what shall they do that are baptized for the dead?* &c. i. e. for their dead bo-

* Τῶν νε-
κρῶν, τῶ-
ν τῶν
σωμάτων.

dies. * Why do they profess in Baptism, that they believe the Article of the Resurrection of the dead, among the rest of the Articles of the Christian faith? Why are they baptized into the hope and expectation of it, of which (saith he) the Minister gives them a sign or symbol, *ἐν τῷ νεκρῶν αὐτῶν*, by the things themselves that he doth; putting them in, and taking them

them out of the Water, which is a sign of their descending into the state of the dead, and their ascending up from thence. Now what good do they receive by Baptism, if they shall not rise again, but remain alwayes in the grave? If any think it harsh to render those words, *For their dead bodies*, by these, *For the resurrection of their dead bodies*, (which in Baptism we profess to believe,) it is only for want of skill in the short manner of speaking, which the *Hebrews* use. And methinks they may otherwise be interpreted to the same sense more plainly after this manner. *Why are they baptized for their dead bodies*, i. e. *For the benefit and profit of their dead bodies?* for *ὡς* denotes the end, which an Agent intends in an action, (as *Gal. 1. 4.* who gave himself *ὡς ἵνα* *ἀμαρτιῶν ἡμῶν*, for to take away our sins) and there can be no end upon our dead bodies which we can have, but that they may live again; therefore for this end we are baptized, that they may rise from the dead, which if they should not, we should lose (saith the Apostle) the great benefit which in Baptism was consigned; and to what purpose should we use that Rite? It may be replied, that I have already mentioned many other purposes which render it sufficiently beneficial. But

πρὸς, some have it, which is of the same force.

if it be considered how near sin and death are one to the other, we shall conclude, that so must remission of sin, and the resurrection from the dead go together; and that if the one be not believed, we may easily doubt of the other, or at the best, we shall make forgiveness lame and very imperfect while this great punishment of sin, viz. Death remains unremoved. And therefore *Athanasius* very judiciously makes these to comprehend one the other, in that advice he gives to *Marcellinus* about the use of the Psalms. Where he tells him among other things, that when he beheld persons baptized, and saw them delivered by that new birth, ἀπὸ τῆς φθαρτῆς ζωῆς, from their mortal nativity, and thereupon would admire the loving kindness of God to men, he might properly sing the two and thirtieth Psalm, *Blessed is he whose transgression is forgiven, &c.* Which both plainly declares his sense of the end of Baptism, which was to deliver men from death; and includes this blessing in that of remission of sin, one part of which, is the taking off that punishment which entred by it. *Luther* indeed in his Version on the Bible, gives another interpretation of this place, but suitable to my present discourse, which is grounded, *Dilbertus* thinks, upon that practice

Epist. ad
Marcellin.

practice I mentioned of Baptizing in the places where the Martyrs were interred. The sense whereof is this, (as one that understands the language interprets it to me) *what mean they to be baptized [Uber den Todten,] over the dead? To strengthen* (saith Luther in his gloss upon the words,) *or confirm the Resurrection; they used to baptize Christians [Uber den Todten grabern,] over the graves of the dead, the intention whereof was to shew that the same, the very self-same person should rise again.* But I doubt we shall not find that custom so antient as S. Pauls dayes, wherein there had been but few Martyrs; and therefore I wave it, thinking the other more clear and proper. If any one like it, then from both we may conclude, that the Waters of Baptism are like the Waters of Heaven, which falling upon the dry earth, and the dead roots of plants, makes them spring forth, and live again. It gives us assurance, that we shall not alwayes sleep in our dust, but shall spring up and flourish in a better soil, even the Garden of God, never to dye, or wither any more. And Circumcision seems not to have been without this signification neither, for they used to cast the fore skin cut off, into a vessel full of dust, to signifie it is like, that the

V. Joseph.
de Voyss. de
Leg. Div.
cap. 7.

De Sabbato
& Circum-
cis.

circumcised person did renounce the Devil and his lusts, by whose impulse Adam sinned, and so dyed, and was turned again into dust; and that he did cast away all that evil concupiscence, by which death came into the world, hoping that that being buried, he should attain the Resurrection of the body, and live again. To which purpose a very antient book (the *Zohar*) applies a place in *Job*, which shews, though not the sense of the Scripture, yee their sense of Circumcision, *Job 19. 26. In my flesh I shall see God, i.e. by Circumcision (which was the Covenant of God in their flesh,) come to immortal life. And a tradition they have to this purpose, That when a man is signed with this holy mark, he is made worthy of the vision of God. And indeed this was done then in iugur, as Athanasius speaks, in part and as in a shadow; but now we put off wholly our *גוֹרָמָהּ* *גוֹרָמָהּ* earthly original, being born again by the washing of regeneration. So that as the Lord said to *Joshua* when he circumcised the *Israelites* at *Gilgal*, I have taken away this day the reproach of *Egypt* from off you, we may much more say to every person that is baptized; This day I have taken away the reproach of thy earthly Generation; and the reproach of the*

the corruption of death have I this day taken away from thee.

Fifthly, *Baptism* is not improperly called by Divines, *a seal of all these things*, i.e. a Rite whereby the Covenant between God and us is confirmed, whereby we assure God of our fidelity, and he assures us that as certainly as our bodies are washed with Water, so certainly will he give us of his grace; and if we perform our undertaking, continually assist us with the holy Spirit, pardon our sins, deliver us from the power of the Devil, save our souls, and at last raise our bodies out of the grave, and make them spiritual and immortal, and unite both body and soul together in eternal Glory. That conditional Covenant of Grace and Mercy that was sealed before indefinitely by Christs blood, is now sealed by Baptism to this particular person which receives it. Therefore,

Sixthly, The sum of all is, that hereby we are regenerated and born again. It is the Sacrament of the new birth, by which we are put into a new state, and change all our relations; so that whereas before we were only the Children of *Adam*, we are now taken to be the Children of God; such of whom he will have a fatherly care, and be indulgent and merciful unto. We have

have now a relation likewise to Christ as our Head, and to the Holy Ghost as the Giver of life and grace. Yea, herein he grants remission of sin, and we are sanctified, and set apart to his uses. We being hereby given to him, and he accepting of us, do become his possession and proper goods, and cannot without being guilty of the foulest Robbery, sin against God. We are made hereby the Temples of the Holy Ghost, the place where he, and nothing else is to inhabit; and being by this consecrated to him, he likewise then enters upon his possession, and we are said thereby to receive the Holy Ghost; so that if we run into sin, we defile his house, and commit the greatest profaneness and impiety, and may be said very truly to do despite to the Spirit of God whereby we were sanctified. *Socrates in Plato* well saith, that every

Phedon. man is by his birth *ἐκ τοῦ κυρίου τοῦ θεοῦ*,
One of Gods freeholds; and therefore concludes it as unlawful for a man to kill himself, as for a servant to run away from his Master, seeing he is not his own goods, nor can dispose of his life according to his pleasure. In this second birth God is seized again of us, he owns us in a special manner for his Children, and we may not without committing a double murder, sin against

against him, and may be called twice dead if we do; because in Baptism are the beginnings of a new life, and the Spirit of life takes hold of us, and as far as is agreeable to our age and condition we are renewed by the Holy Ghost. For Baptism being a beginning of our performance of our duty, God doth likewise in it begin proportionably to make good his promise. We may call it therefore with S. Cyprian, *Genitalis unda, aqua salutaris, &c.* the Laver of Regeneration; seeing as the Apostle saith, *1 Cor. 12. 13. By one Spirit we are all baptized into one body, &c.* whereby he intimates, that the Spirit of God doth accompany this Water, and therefore we must be in a sort made other Creatures. I see no cause to leave this ancient language which may have a very good sense; and none I suppose will deny but that at least a *Relative change* is herein made, and so much Grace and Favour is conferred, that we stand upon better terms than meer nature did instate us in. *Justin Martyr* relating the manner how Christians were made, (that the Heathens might not be offended so much at their Religion,) speaks of this matter. When men are perswaded of the things that we teach, and promise to live accordingly, they fast, and pray,

Apolog. 2.

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ἀναγεννά-

σθαι, ὅτι ὁ

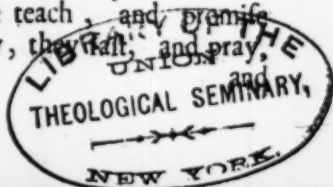
ἡμεῖς αὐ-

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and beg of God remission of sin, and then we bring them to the Water, *and so they are born again after the same manner that we were regenerated:* to this he applies that place, John 3. 5. *Except a man be born again, &c.* All things seem to grow out of Water, and it was not unfitly made by one of the ancient wise men, the first Principle of all, so that it may well signify another birth, a new plantation in a better soil, which is watered by daily dews and showres of Gods heavenly Grace; and in it we may be said to have changed our Parents, and all our relations, so as after a manner to become new Creatures. If *Clemens Alexandrinus* his reading of that place, *Mat. 3. 17.* be right, one would think that Christ was by Baptism admitted to his office, and had a kind of a new birth in it, *Thou art my beloved Son, this day have I begotten thee, i. e.* now have I appointed thee to thy office, now of the Son of *Joseph* as thou art esteemed, I declare thee the Son of God, and make thee my Vicegerent. That which was perfectly done at the Resurrection (to which those words, *This day have I begotten thee*, are applied, *Acts. 13. 33.*) was begun and done in a sign at Baptism, when the Holy Ghost likewise descended upon him, and anointed him unto

Lih. 1. p. 460. cap. 7.

unto his office. And so in after-times they used to anoint the baptized person with oyl, to represent, I suppose, that God took him to be his Son, and did bestow upon him the Holy Spirit. But because *Clemens* must be thought to have expressed rather the sense, than the very words that were spoken, let us consider only what succeeded our Saviours Baptism, and it will tell us thus much, that at that time it was that God first owned him openly for his Son, and it may well teach us that in Baptism God takes us to be his Children, we are received under his shadow; are, and shall be indued with this Holy Spirit, according as it follows in him; Christ was our *ὑποσηρὶς*, Exemplar or Pattern; and being baptized, we are illuminated; and being illuminated, we are made sons; and being made sons, we are compleated; and being compleated, we are made immortal. There is nothing wanting after we are baptized to the enjoying of the whole of this, but that we be faithful in Gods Covenant; and follow the conduct of Gods illuminating and holy Spirit, till we be made possessors of that Immortality, unto which in Baptism we have a Title given us. The ancient Christians speak of high Illuminations, where-
withal God pleased then to grace Baptism,

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τιζόμεθα,
φωτιζόμε-
νοι ὑποση-
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νατιζόμε-
θα.

tism ; and I make no question but they speak as they felt, and that they talk not of a strange change then wrought which never was ; but if any say, that those great Communications of the Holy Ghost were proper to that time when Christ did most notably attest to the Truth of his own Institutions for the conviction of Unbelievers, I think so also : for young plantations needed larger effusions of the heavenly dews to Water and cherish them. But yet we may conceive that there are still some operations of that Spirit in mens hearts at Baptism, though secret and insensible unto us ; and I profess my self one of those that labour to believe very highly of Christs presence with all his own ordinances ; though if any cannot favour this, I will not contend, nor fight in the dark, but desire the other things may be entertained which are certain, and then there will be sufficient ground to think that it is not indifferent, whether we be baptized or no ; and that it is not a naked ceremony that neither doth good nor harm, as some men seem to speak against the constant sense of the Church and people of God.

And thus much may suffice concerning my thoughts of the first particular, wherein
you

you have had a short account of the intent, use and benefit of Baptism. It remains that I speak a few words of the other two particulars in the text, and shew in the second place,

II.

who are the persons to be baptized?

THE next will not let us doubt, but all those who are willing to embrace Jesus as the Christ, and the Son of the living God, and to give themselves up to his instruction and teaching, are thus to be initiated and entred into his Religion. Only it is scrupled, whether those that cannot express such a willingness, nor make any signs of it, are so to be admitted; and therefore all Infants are by some excluded from these Waters, as subjects incapable, either to make any such profession and engagement, or receive from God any such benefit.

This point hath been so sifted, even to the very bran, that I cannot think mine eyes so acute as to discern any little Argument to lye still neglected that I should be able to bolt out. The custom of the Church hath been pleaded, which is accounted the best Interpreter of a doubtful law;
And

And the Scriptures have been searched in these late times (more I think than ever,) by many learned Authors in every ones hands, and to such excellent purpose, that if I were able to plead the Infants title strongly, my defence might be spared.

I will therefore briefly dismiss this head with these four considerations.

First, That if there were any Infants in this persons family, it is certain they were baptized, *for he was baptized, he, and all his.* It is doubtful indeed, whether there were any or no; yet it is considerable (especially in conjunction with other Arguments) that neither here, nor any where else in the whole Scripture are they excepted, (and it is scarce to be thought that all of the families baptized were without Infants) nor is there one word that tends to the excluding of them from Baptism. But,

Secondly, I consider that Infants are capable to be engaged and professed, and likewise to be received into the Grace and favour of God.

Baptism may be looked on either as a sign of what we are to be in our future course, and what God hath done, and will do for us; and so all must grant that Infants are as capable as others to receive it; or secondly, As a seal of the truth of God,

of God, under which notion we ordinarily conceive it, and then they are as capable likewise as grown men to have any thing conveyed and sealed unto them, upon such conditions afterwards to be performed; or thirdly, As an Obligation whereby we are tyed to perform those conditions; and fourthly, As a priviledge whereby we are actually instated into some Favours and Enjoyments; and if any affirm, that in these two regards they are incapable, let them remember that Children may be bound by deeds drawn up and sealed between two persons, before they understand any thing at all; and that a Child may be crowned in the Cradle, and it will stand good to all purposes. A Parent may contract with God on his childs behalf, no otherwise than a Guardian doth in the behalf of a minor, or one under age, which he cannot afterward retract when he is out of his Pupillage without injustice, and being lyable to the Law, if the contract be judged to be to his behoof and benefit. As in the Interpretation of Law, that is an Act of the Pupil, or Child, which is done in its name, and for its good by his Tutor or Guardian; so may God be pleased graciously and favourably to accept

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of

of this Act of the Parent, laying such an Obligation upon the child, and interpret it for the child's own Act and Deed, so conferring his graces upon it, and expecting performance of Faith and Obedience, and looking upon it as so engaged, that it shall be properly said to break a Vow and Covenant, if it sin against him. And this will still be clearer, from a third consideration.

Thirdly, That children are in the power of the Parent, and they have a *Jus* or Right unto them, so as they have to any other things that are their proper goods. They may therefore make an offering of them to God, and dedicate them to his uses, as well as Land or Money; and there is no question but God will as well accept of them, as of any thing else that they consecrate to him, and take them to his portion, so that it shall be a sacrilegious Act for these Infants hereafter to alienate themselves from him, and convert themselves to the uses and service of any other.

This the Denyers of Infant-Baptism cannot deny, that it is very fit Parents should by solemn Prayers and profession devote and consecrate their children to God, and make an open oblation of them before all,

all, to his service, only they would not have it done by washing with water; which is as much as to grant, that they would have the thing done, but not the Ceremony or Rite used, and that they are capable of the thing signified, but not of the sign, of the greater matter, but not of the leis; and as it seems to me, they make a Controversie where there need be none; for if they are to be devoted to God, Baptism being the way wherein we devote ourselves to him, and being so significant of our Duty, it is the fittest way wherein to devote our Children to his use.

Fourthly, Christ may well be conceived to include them, when he bids his Disciples, *Go and baptize all Nations in the name of the Father, &c.* Matth. 28. for that was no more than a Commission to go and make Profelytes, and engage them by Baptism in Christs Religion. Now I intimated before, that there were young strangers admitted by the *Jews, i. e.* Infants or *little Children* were made Profelytes to their way of Worship, and it is plain that all were baptized into *Moses in the Sea, and in the Cloud*; both old and young, the Infants as well as the grown Men passed through the water, and were all covered with the

Ll 2

cloud,

cloud, and likewise *Favores sunt ampliandi*, where none are excepted, favours and benefits are to be enlarged unto all ; and to spare further labour of a long discourse, let me only remember you how *Moses* did take the Children into Covenant with God , as well as the rest , Deut. 29. 10, 11, 12. *You stand this day all of you before the Lord your God , your Captains of your Tribes , your Elders , and your Officers, with all the men of Israel, your little Ones, your Wives, &c. that thou shouldst enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day.* Why should we not then think that the Mediator of the new Covenant did include these little Ones, as well as others in that universal expression, and that he would have them enter into Covenant with God ? If any ask why our Saviour did not then expressly mention them ? the Answer will be easie, That there was no need for him to express every particular subject of Baptism, seeing it was so well known before by the common practice of the *Jews*, and by the former Covenant ; and therefore his chief intent in those words was to tell them in what manner and form they should now baptize,

baptize, viz. *in the name of the Father, Son and Holy Ghost*, which had not been yet used, but now was to be every where practised. I have no mind to add more, but beseech the Lord, that all those who dispute against Infant-baptism, may behave themselves like men baptized, and remember, that humility, modesty and peaceableness of spirit are great Doctrines in the Christian School ; and that if so many good and learned men have erred (as they think) then so may they.

A few words concerning the third general Head of our discourse, may perhaps lend a little further light to this business, and manifest, that there is not so much required as some imagine, to qualifie and capacitate a person for Baptism. For,

III.

It is said here, that *μεγαληναι* straight-way, immediately, without any further proof, he was baptized. If you look back, you shall find that *paul* and *Silas* being close Prisoners at *Philippi*, there was about midnight a great Earth-quake, that made both the Prison and the Jaylor also shake, and opened both the doors of the Prison,

Ll 3

and

and of the heart of the Keeper ; for this strange trembling of the earth, it is very likely caused him to apprehend that these were divine persons , for whom such a wonder was wrought , and so to come trembling before them, and enquire what he must *do to be saved* ? They told him, that he must *believe on the Lord Jesus*, and accordingly *spake to him the word of the Lord*, i. e. proved to him that Jesus was the Son of God, and taught men the true Religion, and way to life. The very same hour he took them, and washed their stripes, and then was washed himself in the name of Christ.

Ver. 29, 31

Ver. 31, 32

By this it will appear , that though a Profession of Faith be required, yet not a distinct belief of every thing in Christs Religion , for that could not in the space of an hour be comprehended ; He therefore having a general knowledge that Jesus was the Son of God, and a Teacher sent from Heaven to do men great good, and professing a readiness to be taught by him , was received by Baptism into Christs School to learn of him. That such a knowledge, together with a repentance of their fore-past evil life, did sufficiently qualifie for Baptism ; you may see by
con-

consulting these places, *Acts 2.* All the Sermon of the Apostle, tends to no other purpose, but to prove that Jesus whom they crucified, was the promised seed, which he demonstrates from his resurrection, and the effects of it, that abundantly declared he was *made Lord and Christ. Verse 36.* When this was cleared to them, their hearts were pricked, to think what they had done; and he exhorts them to repent of it, and receive Baptism, which three thousand of them immediately did, as you read *Verse 41.* And continued stedfastly in the Apostles Doctrine, *Verse 42. i. e.* learning of that Religion, to which they saw so much reason to addict themselves. So *Acts 8. 35.* We find that *Philip* preached Jesus to the *Eunuch*, and required only this profession of him, *Verse 37.* *That he believe with all his heart, that Jesus is the Son of God, and then he went down into the water with him, and baptized him.* And again, *chap. 18. 5.* *Paul* was pressed in spirit, and testified to the *Jews*, that Jesus was Christ; and then *Verse 8.* *Crispus* believed on the Lord, with his whole house, and many of the *Corinthians* hearing, believed, and were baptized. So

in all other places , you will find there was so little space between their preaching and baptizing , that they could not well be taught more than this , that he was the Messiah, or Christ , that was expected , and that all must be obedient to him. So that this washing did admit them , and engage them to be his Disciples , to be taught , and instructed by him , and to learn the way of God perfectly , which they could not but believe he would acquaint them withal , being a messenger sent by God unto them. And this is most plainly intimated in the words of that commission Christ delivered unto them , *Matth. 28. 19, 20. Go and teach, or Disciple all Nations, &c.* Where there are two teachings, the one before, the other after Baptism ; the first can be no more than a perswasion of them to become the Disciples of Christ, and put themselves into his School , because he was the Son of God ; and then after they were baptized, follows a more accurate and full instruction of them in all the parts of their Duty, which is meant by those words, *Διδάσκοντες αὐτοὺς, &c. Teaching them to observe all things whatsoever I have commanded you.* Where the word for teaching is different from

from that in the former verse, (μαθητεύματα) and signifies a larger knowledge of Christs Doctrine which they had engaged themselves to observe, being assured the Son of God could teach them nothing but the Truth.

And this I take to be the reason why so many fell off again from this profession, when the displeasing Doctrines of Christ came to be practised. They had not considered what it would cost them to be Christians, but only as I said, were in general and in some measure convinced, that he was Gods Son, and that they must be his Disciples; and so they liked no longer to be his followers, when their carnal Interests came to be touched, and when they saw that he was such a Master as would not let them have their own will, nor enjoy this present world, nor (in one word) serve two Masters, God and their Mammon too. Though they did in gross (as I said) profess to forsake their sins, and lead a holy life; yet when they came to be informed in the particulars of self-denial, and such hard lessons, they returned rather with the Dog to the vomit, and the washed Sow to the wallowing in the mire.

2 Pet. 2.
22.

That

That I may put an end to this Discourse, let me shew you a little how it will be useful to you, and have an Influence upon practice; and if you be believing and obedient, I shall be confident I have not made you mispend an hour in perusing what I have represented.

Use I.

TAKE notice of the great Wisdom of our Lord, that though he have left us an outward Ceremony still in his Church, yet it is such an one, that signifies not one thing, but the whole Religion; and not only signifies, but engages us unto our duty. You have seen that Baptism expresseth the whole Covenant of Grace between God and us, and whereas the *Jews* had several Rites and usages, to set forth and represent several duties, Christ hath left us only this, (together with the Bread and Wine in the other Sacrament) which are such as are easie to be had, and to be practised; and

and are simple, plain, and easie to be understood, and do also shew us our whole Duty, and likewise lay Engagements upon us to perform it; so that we cannot use either of them, but thereby we are bound to be wholly Gods, and intirely devoted to his service. And therefore,

Use II.

SEcondly, Let me strongly plead with you in the behalf of God, to take heed to your selves, and your wayes, according to his Word. You are all baptized into Christ, and thereby you have put on Christ, you have solemnly engaged your selves to live rightcoulsly, soberly, and godlily in this present evil world; and as the Apostle saith of Circumcision, so I Gal. 5. 3. say to you, *I testifie to every man that is baptized, that he is a Debtor to observe the whole Gospel.* What then have you to do with the Devil, whom you have renounced? Why are you so in love with the world, which you have forsaken, and from which
you

you are divorced? Why are you so tender of the interests of the flesh, which you promised to mortifie and crucifie together with Christ? What is the reason that you renounce Christ in your lives, as if you were ashamed of his profession?

Is Baptism but a cold Ceremony? or do you think the washing of the flesh will save you? Not only the Apostle confutes you, *1 Pet. 3:21.* but you shall hear your selves put to silence out of the mouth of a very Jew, *He that believeth not as he ought* (saith the Author of the Book, *Nitzachon*,) *his Circumcision doth not make him a Jew; but he that doth believe aright, is a Jew, though he be not circumcised.* One would not expect such language from them that glory in Circumcision; but God hereby shames such outward Professors that glory in Baptism, as they did in Circumcision, though they be not the followers of faithful *Abraham*. As long as their ears, and tongue, and heart were uncircumcised, (for of all those we read) their foreskin remained; and as long as our thoughts, and words, and wayes, are impure, we are in effect unbaptized.

If then outward Baptism will not save, why do you not cleanse your selves from
all

V. Joseph.
de Voysin.
de leg. Div.
cap. 44.

Exod. 6.
12.
Jer. 6. 10.
Jer. 9. 26.

all nothingness both of flesh and spirit, and perfect holiness in the fear of God? Do you not at all value the Promises of God? Is it no favour to be his Children, to have forgiveness of sins, and an inheritance among those that are sanctified through faith? Or is there any other way wherein these can be attained? Can you find a shorter cut to Heaven by some other passage? Assure your selves, that there is no other Covenant whereby to partake of these promises, but that Covenant which is conigned by Baptism, whereby we stand engaged to the performance of such Duties as our Saviour doth require. We shall miserably flatter and abuse our selves, if we imagine to come to Heaven any other way than through the Covenant of Baptism; wherein we promise to forsake all the enemies of God, and to adhere and cleave to him faithfully and loyally against all the perswasions and temptations of the Devil, World and Flesh; and therefore unless we can shew a new Gospel, and be baptized over again by the appointment of God, and obtain some easier, and more pleasing conditions, let us arm our selves against, and bid defiance unto them, and resolve that no lust shall escape
with

with its life. What? art thou a Christian, and as fond of the pleasures of the world as a *Pagan*? as loth to displease the flesh, as if thou hadst been initiated in the impure Mysteries of the Heathen? as covetous, as if thou wert an Idolater, and didst worship a god of Gold? as sensual, beastly, devilish in thy affections, passions and conversation, as if thou wert some black *African*, and hadst never been *enlightned*? Oh! Do not live as if thou hadst been baptized in the Devils name, and hadst sworn to be his bondman, and entered a Protestation against God and Christ, and all communion with Heaven. O live not. I beseech you, as if it were your Religion for to sin; as if you had been baptized in a ditch, and washed with puddle-water, and had professed to be as dirtily and basely employed, as ever you were able. Did your Baptism signifie that you should be drowned in drink? that you should be buried vilely and coverously in the earth? that you should rise and lift up your head against Heaven? that you should fill the air with oaths and blasphemies, and noisom speeches? and that you should defie God, and all above? No, the Devil himself durst not urge a Witch to make such a Covenant with him, and therefore

therefore his Art and Subtilty is to make men live after this prophane sort, though they make not such a profession ; and he labours to baptize and drench their souls in this belief, that the Covenant of Grace signifies all on Gods part , and nothing at all on theirs. They are even swallowed up in these conceits , that they shall enjoy pardon , grace and salvation , and be priviledged from wrath to come , and in the mean time, take care only to do as they please, to live *ὡς ἐν βίῳ* (as the Heathens phrase is, *a moist , soft and delicate life* , and to swim to Heaven in rivers of pleasure, and carnal delights. What swarms and herds of followers should a man have, that went about, and preached such a Baptism for the commission of sins ? but there is no need any one should do the Devil that service ; for the Baptism of Christ is made one of his mysteries , and all our preaching cannot root out this belief, that Christ will be the Author of eternal salvation to them that do not obey him. But 'tis as clear as the Light, that a Covenant is between two persons, and both are engaged to some performances ; and that God is no otherwise bound in this baptismal Covenant, than we are bound also ; and that he gives

gives pardon upon no other conditions but these , that we forsake the Devil , the World, and all the lusts of the flesh. If we therefore renounce this part , then we discharge him of all that he hath promised. And the truth is , it is very ridiculous to imagine , that God should wash us there clean, that ever after we might be as foul as we please. As if a *Muscovian* Christian who spits upon the ground with indignation , when he renounces the Devil in Baptism, should presently fall down and lick it up again. Or, as if one should put on a Garment of light , be clad with a white robe, that he might sweep Chimneys, and rake in Kennels, or lead Dung-Carts about the streets. If we be the Children of the Light, then we must have no fellowship with the unfruitful works of darkness, nor bemire our selves in the filth and dirt of the world. If we be Christs Disciples, we must not only make a face, and spit when we hear the Devil named, but we must abhor his works, and despise all his filthy lusts, and have our very stomach rise at all that comes from Hell. And so men would, were they not jugged into a belief that they despise the Devil , while he embraces them in his arms. I remember a story in the life of

of a *Romish Religious*, how that she should see one day in a vision, the soul of a sinner dragged to Hell, and beyond the mercy of Purgatory, *for not having in account the spiritual treasures of the Church, but despising both indulgences, and all other graces which she grants her Children.* So doth the Devil labour to nurse in mens hearts a perswasion that outward things can save them, and that he can do them no harm, if they be baptized, keep the Church, say their Prayers, and receive the Ministers blessing, which is all they think that Baptism engages them unto; and they make the same use of Christ, that others do of the Pope, thinking to buy a pardon (if they have not one already) by the profession of such a holiness, as the Devil, if he were incarnate, need not be afraid of, but might swear he would maintain. O, what pity is it, that Christ should be thus abused, and his Institutions perverted, and souls undone, when it is so plain, what he would have us to do that we may be saved!

But will not some little sprinklings of holiness serve the turn, may some say? May we not allow some place for self-pleasing, and gratifie our own desires sometimes,

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seeing

*Succ Maria
Maddalena
de Patzi*

seeing we wallow not alwayes in filthines? No; Baptism, though only upon the face, signifies the Washing of the whole man from spiritual pollutions; and though only once administred, puts us into a state of purity, which must not willingly admit of any defilement. And let those men know that have their good moods, their cold fits of Repentance, and their hot fits of zeal; that use Religion as the *Papists* do holy Water, when they are entering into the Church, and going to perform some devotion; that Christ owns no such Disciples. They were not baptized in luke-warm Water, but were engaged in a state of mortification; and entred into Christs death, and he expects a constant performance of obedience.

*Alian. l. 4.
var. hist.
6. 1.*

There were a people in *Illiricum*, that were washed but three times in all their lives, At their birth, at their marriage, and at their death. And they may be a picture of most Christians amongst us, who in their Infancy are washed in Christs name; and then perhaps against some solemn time, when the Sacrament of the Lords Supper is near, they begin to put away their sins, and perhaps baptize themselves in tears, and deck up themselves, as
though

though they would meet the Bridegroom; and be married unto him ; and of this you shall hear no more, (unless at such a time as that) till death tell them that he can stay no longer, and some sickness arrests them ; then they begin to stubber and cry, to sigh and groan, as if by tears they could wash away their guilt, and by a few sighs and good wishes, blow away the black clouds of wrath that hang over their heads. They make Religion to be a few strong pangs of devotion at certain times of their life, and Christ to be pleased with any thing ; glad of any company, and Heaven to be an empty void place that wants Inhabitants ; much like to the new-found world, whither we send the most rascal people. But Christ will shortly appear to all the world, to confute all such men, and he will drench them in seas of fire, the floods of his wrath shall overwhelm them, and they shall never rise again.

But is there such great danger then, may some say? Will not God be something more favourable to us than other men, and will not the Waters of *Baptism* a little quench and cool the flames?

Cool them? No, they will be like Water upon Lime, which will make it burn

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the

the hotter. Even this will be pleaded against you, that you were baptized. If a Souldier sworn to *Cæsar* should forsake his Camp, and flye to the *Turks*, would he not be punished more than a stranger when he was taken, and suffer as a false and treacherous fellow, as a Run-agate, and a perjured person? Who would admit of such a plea from his mouth, I am no forsworn Wretch, I never defied *Cæsar*, nor renounced my Allegiance to him; no man ever heard me speak a word against him? Might it not easily be returned to him, but thou didst deny him in thy Actions, thou hast more than forsworn him, for thou hast fought against him; yea, thou hast joyned with a Tyrant, with the greatest enemy the Emperor hath, and the sworn foe of all Christians; if such a Fellow should live, who should dye? What is the Ax and the Gibbet made for, if not for such trayterous Villains? The Gallows would think much, if thou shouldst be reprieved. Thou readeest thy own case, O Christian, if thou livest in sin, and sdest with the Devil, and takest thy share with the world, whom thou hast renounced in word, but not in deed. What though thou dost not call the Lord Christ a *Deceiver*?
What

What though thou dost not revile the holy name whereby we are called? thou dost a great deal worse, thou bendeſt all thy forces thou haſt againſt him, as if he were a thief and a robber; thou laboureſt to deſtroy his Kingdom, thou trampleſt under foot the blood of the Covenant, and makeſt Chriſt unto thee of none effect. Which is the worſt enemy, he that ſpeaks thee fair, and with a kiſs ſtabs thee to the heart; or he that bids thee ſtand upon thy guard, and declares himſelf reſolv'd againſt thy life? I will aſſure you, *Turks* are not ſuch enemies to Chriſt, as thoſe that pretend to him, and yet do him all the deſpight they can in their lives. Better had it been for them that ſome band of Souldiers had raviſhed them from their Mothers breasts, and liſted them under *Mahomet's* banners; better had it been for them to have been *Fanizaries*, than to own and acknowledge the Chriſtian profeſſion, and live ſo profanely without God in the world.

Heathens may ſin at a cheaper rate than we, becauſe they never made any ſuch Promiſe unto God. They may do evil with a better front, and more confident countenance, that never received any ſuch mark in their fore-head. But a Chriſtian face

Mm 3 which

which is besprinkled with clean Water in the Name of Christ, should blush (methinks) at any impurity; and the mark of Christ that is upon him, should make him more modest than to sin. But if he will besmear himself again, and have the impudence to out-face Christ, he shall pay dearly for it. For he breaks his Vow to God, and thereby comes under the curse which is annexed to the Covenant, as well as the Promise. And all these terrible threatnings of Christ which in Baptism he promised to believe, as well as any other Word of God, shall all fall upon his head, and he shall be cast into a lake indeed, but it is a lake burning with fire and brimstone. Better had it been for such an one, if he had been drowned in the font, or entred into the gates of death, when he entred into the gates of the Church, it had been better for him, if he had been branded with a hot Iron in his fore-head, or scalding Oyl had been poured upon his face, when it was washed with water in the name of Christ. The flames of Hell shall eternally burn and consume, without any consumption, that filthy soul, whose dirt the Waters of baptism, and the fires of the Holy Ghost could not fetch

Rev. 21. 8.

(487)

fetch out, and scour away. And if any
complain of their weakness,

use III.

THirdly, Here is matter of comfort
to us. We are in a Covenant of
Grace; there is a Redemption for us if we
have a mind to be delivered; we have as-
surance of the assistance of the Holy Ghost,
and if we be sincerely watchful and diligent,
he will not, because of our failings, take
away his Holy Spirit from us. Through
the Spirit of Christ we shall be able to do
valiantly, nothing shall be too hard to over-
come, but we shall tread all our enemies
under our feet.

Let us march out therefore as the Soul-
diers of Christ, carrying his Cross in
our Banners; let us profess, and declare
that we are crucified to the World, that
we are buried with Christ in Baptism, and
reckon our selves to be dead indeed unto
sin, *But alive unto God, through Jesus* Rom. 6.
Christ our Lord. Let not sin therefore
M m 4 *reign*

reign in your mortal bodies, that you should obey it in the lusts thereof; neither yield ye your Members as Instruments of unrighteousness unto sin, but yield your selves unto God, as those that are alive from the dead, and your Members as Instruments of Righteousness unto God. For sin shall not have dominion over you, for you are not under the Law, but under Grace. It is a shame now to be overcome, when you serve under such a Captain, and have Heaven on your side, and have received the promise of the Holy Ghost. Is there no power in the Spirit of God? or is not God as good as his Word? Will not he give us what he hath promised, to make us to vanquish all his enemies? O do not speak such evil things of God by doing any evil. Do not disgrace your profession, nor bring a dishonour upon the Lord, by letting every temptation use you at its pleasure. Do not suffer every lust to foil and worst you, as if you were Turks and Infidels, and had none of the mark or badge of God upon you, and as if your Baptism was of no more avail to you, than the Washing of your hands. But first resolve that all these lusts of the flesh must be overcome; and then conclude that they may,

may. Perswade your selves that God is with you, and that he hath appointed no ineffectual Rites, no bare shadows, no beggarly Ceremonies, and cold Formalities in the Religion of Christ; but that if you use your Diligence, and pray continually, you shall find the Holy Ghost to accompany you, and that you are born again, not of Water only, but of the Spirit, and shall finally inherit Eternal Life.

Use IV.

THAT you may receive greater supplies of the Spirit promised, and be more engaged to your duty, labour fully to understand your Vow and Covenant, and then come and openly own it, professing you will be faithful to it, that so you may be admitted to nearer familiarity with God. Let me prevail with all young persons who are yet in the gate of the Church, and have proceeded no further than to be baptized in their Infancy, and perhaps to be Catechized in the principles of Religion,

to spend a few thoughts upon this which I propound. For though outward Baptism, which is the visible sign and seal of the Covenant, is not to be renewed ;
 1 Pet. 3. 21 yet the Answer of a good conscience , wherein the inward Baptism doth consist, may , and ought to be reiterated by a personal resumption and ratification of that Vow which was made for us in our Infant years. And no man is to be reputed a compleat member of the Church , until he do own his Engagements , and openly profess that he will stand to the conditions of the Covenant , and be a Disciple of Christ. If Baptism did at first admit us into the enjoyment of many priviledges , surely we shall receive more of the blessings of it, when we do seriously reflect upon it, and engage our hearts by our own free consent to God ; because then we begin more solemnly to perform the conditions that God requireth of us. When I first entred upon a charge of souls , I could think of no course so antiently attested unto, so reasonable in it self , and so likely to be effectual for mens good , so free likewise from the just exceptions of any party , as to propose this to my people,

people; that all those who had not yet been communicated, should freely and heartily profess to be sincere and constant in their baptismal Covenant, and declare themselves enemies to the Devil, the World, and the flesh. And I will take occasion here to profess, that I am heartily glad that Mr. *Hanmer* hath proposed this; and Mr. *Baxter* so earnestly pressed it upon the whole Nation; after whose pious and learned endeavours, let me contribute my little Mite to the urging those, into whose hands this small Treatise shall come, that they would not refuse it.

This Christian Duty hath long passed under the name of *Confirmation*; which is a word full, and significant of the thing that I would express, and consists of two parts. First, That a person do undertake in his own name every part of the Vow made by others for him in Baptism, and so personally consent unto Christ to be wholly his, according to that agreement. And so it is an act of *Confirmation* on our part, because we do hereby further ratify and establish that contract which is between God and us, and by confessing of it to be valid and good, bind our selves fast-
er still to him, whose we were before.

The

The second part of it is, A receiving of Gods Blessing and Grace by the hands, and holy prayers of him that ministers, to strengthen us to perform our Engagement, and make good our word and faith which we have plighted unto God; which many have taken to be the meaning of that place, * *Heb. 6. 4.* Where after Baptism, follows, laying on of hands, which the *Jews* used in their Blessings.

* Besides
sundry
of the
Ancients,
calvin,

Erza, Pif-

cator, Humius, Illyrius, Possanus, Gryneus, do so expound it. See also Hyperius and Bulling. in loc. who wish for the restoring of it in those Churches from which it had been banished.

And so it is an *Act of Confirmation* of the person on the part of God, who confers a new Grace to strengthen, and confirm in him these holy Principles, and that good resolution, of which he hath made a faithful profession, and to enable him to keep and persist in it. As in Baptism, the Holy Ghost was conveyed as a Sanctifier, so herein as a Comforter and Strengthner, now that the person is entering upon a great contest and conflict with himself, the World, and Principalities, and Powers, and Spiritual wickednesses in high places. The necessity of this is
not

not now in this age of the world, as a new thing to be learned; there never could be a well constituted Church without it, nor can we tell that men are not Heathens, and have not revoked their word, unless they will tell us they understand what they then did, and will not stir from it. But if it be visible, souls are not like in any great numbers to be saved without some such course, (so many attending upon Sermons many years that understand little or nothing) it will not be disputed by sober men, whether it be necessary or no; and for proof of this, I refer to the better works of others, thinking it sufficient for me to perswade, what abler men do prove. Let me only produce the testimony of a very great and learned person lately in this Church (and add it to the words of the Reverend and Learned D. Hammond, which you find in the end of Mr. Baxter's Book) *For all such as have been baptized in their Infancy, the personal Resumption and Ratification of that Vow which their Fathers and Mothers in God did make for them at the sacred Laver, is to be exacted of them Ore tenus, in some publick Congregation, before they can lawfully be admitted to be publick Communicants of Christs*

Body

Dr. Jackson l. 10. upon the Creed, Cap. 50. To which add the words of another more ancient annexed at the end of this Treatise, and because of its length, not here inserted.

Body and Blood. And though he can find no default in the Doctrine, or Laws of our Church, yet (he saith) he dare not avouch so much for justifying the men, to whom the execution of those Laws is commended, whether they be of lower, of higher, or of the highest rank. It having been scarce in his observation, that any presentments were made in visitation of the Parents, for not bringing persons to; or of Ministers, for not preparing them for confirmation; much less against Diocesans themselves for not executing their Office in this great service of the Church. And he concludes in these remarkable words, *whether the Solemn Baptizing of all Infants, which are the Children of presumed Christian Parents throughout this Kingdom, without solemn Astipulation, that they shall at years of Discretion personally ratifie their Vow in Baptism in publick, in such manner as the Church requires, be not rather more lawful, or tolerable, than expedient, I leave with all submission to the consideration of higher Powers.* And he blesses God that he was in a convenient age, in a happy time and place, presented to ratifie his Vow made for him by his Sureties, &c. which sure he would not have done, if he had not found it
 very

very beneficial unto his spiritual good and welfare.

The same Author hath these words in a Treatise published in his life time, *He that sets his hand unto the Sacred Plough, should first begin to sound the depth of that rule,* Treatise of Faith, Sect. 3. cap. 22. Paragr. 5. What it is to deny our selves, and forsake all we have; for in this furrow must the seed of life be sown. Here Novices in Religion commonly begin to balk, and no wonder, seeing so few are called to any strict personal accompt of that which others have undertaken for them at their first admission into the Bed-roll of Christians. But if that treble Vow * were distinctly and fully unfolded unto us, as soon as we had any knowledge of good and evil; and all the several branches of Gods Covenant, with as great care and solemnity inculcated, as Moses commanded the Law should be to the Israelites Children: And lastly, The Vow it self confirmed and ratified by our personal protestation in the sight of the Congregation; the fear as well of God, as of shame before men, in whose presence we made this profession, would bind many of us to more Christian behaviour, than the best of us, as the world goes, dare make shew of; as also restrain us from many deadly Enormities, which
now

* Which was made in Baptism.

now admonished of , we will not account any sins. Thus prepared to receive it , it would be over-much infidelity to distrust the plentiful Infusion of inherent sanctifying Grace at our solemnities of Confirmation ; were these first sanctified with publick prayers , or performed with such Christian care and diligence as they ought. A Religious Duty in the Christian Church , which it were to be wished , might be performed more often , more solemnly , and more religiously than it useth to be.

See the
testimony
annexed
at the end
of this
Treatise.

And indeed who sees not that great benefits would hence flow , both to particular persons , and to the Church of God ? It would be a means to make men more knowing in the things of their Salvation ; to tye them more strictly to mind the affairs of their Souls ; to work in them a deeper sense of the great business of being a Christian. It would make men more afraid to commit a sin against which they had so solemnly and publickly protested. It would bring Religion to be a thing creditable , and more in fashion than it is , when men did so openly appear for it , and engage themselves unto it. It is at once acceptable to God , and safe to our selves , and so will

will be accompanied with his Grace ; and in its own nature cut off many inticements of the World. It will bid us stand upon our Reputation in the pursuit of Religion , and not run the hazard of being perjured persons. Wicked men will not have the confidence to ask us to sin, when we have so publickly disowned them. You complain of evil company , of friends and acquaintance that engage you ; do but let them know that you intend to be religious , and they will let you alone. The Philosophers openly professed a severe and unusual life , that all men might let them live Philosophically, and not be a disturbance unto them. Let but us do so , and be professedly religious , and solemnly tell all men that we mean to keep our Vows ; and they will have the less boldness for to trouble us. Our work is half done when we are heartily resolved ; and more than half, when we profess these resolutions. It will bring us to mans estate, that we may feed at the Table of the Lord , whereby we may increase in strength , and have more near communion with the Father, Son and Holy Ghost. Though I will not say, that till this be done, men are members

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of

of the Church imperfectly ; yet I must needs think, that they are but imperfect members, they are but babes and infants in Christ, and not to be admitted (in the Judgement of all ages) to taste of the meat of men, till they shew themselves to be men, by speaking for themselves. In short, it will be a great security and defence against temptations, and we shall recoil upon our selves, when we are assaulted, saying, How shall we do this wickedness, and break our Vows, and scandalize the Church, and bring the guilt of perjury upon our own souls.

It is observed by *Jos. de Voyfin*, out of the Author of the Book *Ikkarim*, that the elevation of the hands of the Priest in the old Law at the blessing of the people was imposition of hands ; and this blessing the Author of *Tzeror Hammor*, calls the *weapons and Armour of Israel*, the Artillery (as it were) and the Bulwarks of his people. I will assure you, that this solemn Engagement, together with Gods Grace and blessing that will descend upon you, will be your great guard and defence, your sword and buckler to beat off temptations that are apt most strongly to assault your younger years, before you have had experience

experience of the worlds vanity. Therefore he that would not be without a shield in the midst of fiery darts ; he that would not be weak and feeble among strong enemies ; that would not be a prey to the Devil and the World , let him come, and put himself under the wings of the Divine Majesty , by his own actual consent , let him give up himself into the hands of God ; to be kept by his Power through faith unto Salvation.

There is nothing can hinder any man from embracing this motion , but that which will hinder men from being thorough Christians , and living godly in Christ Jesus : And we may be confident that none are fit to receive the Sacrament of Christs body and blood , that are not willing to submit unto it. For he that hungers after the sweeter tastes of Christs love, that desires to unite his heart more closely to him, and to engage himself more firmly in the Covenant of God by receiving the remembrances of his love , will not refuse to do that in word, which he intends to do in deed. If he really mean to be a Praiser of Christs Religion, and to testify to the world, that the deeds thereof are evil , and contradict their manners in
N n 2 his

his conversation, then he will not stick to condemn them in his words, and renounce them solemnly by his mouth, which is the far easier matter.

Will any man be ashamed to make such a profession, and to tread in the way of Christs Church, because it hath been of late disused, or turned into another thing? Why shouldst thou blush to own holiness? to say before Christs Church, thou art resolved to lead a Christian life, and renounce the Devil and all the wayes of wickedness? Why shouldst thou be ashamed of thy Religion, as though it were fit to be professed only in a private corner where none should hear thee? Why should it be accounted a strange thing to protest love to God? It is an honour and glory to us, that we may be Christians, and so we should esteem it. We should be glad, if we can do our Saviour so much honour as to confess him openly before men, that so he may confess us before all his Holy Angels. We may be confident, that we shall never in a time of persecution confess him, (of which these places in the margent speak) if we cannot be perswaded to do it among the Children of Peace? Will any one be ashamed that it should be told by the Minister,

Mat. 12. 32

Mar. 8. 38.

Rom. 10.

8, 9, 10.

ster, that such an one declared himself a Christian, and hath to me avowed his Religion, and solemnly said, that he will by the Grace of God make good his Baptismal promise: will any one be loth it should be publickly said, that he means to live as a Christian? why then should he not say so himself? Suppose you were not yet baptized, or had lived in the first times, and heard Christ preached; would you be unwilling to come, and profess that you renounced the Devil, the world, and their lusts? Shall none own the Religion of Christ publickly, but Infants that cannot understand it? The more we know, shall we be the more loth to declare our liking of his ways? Are you unwilling to represent the child's person, and profess publickly for it in the Congregation? Why should you not do that for your selves which you are willing to do for others? Cannot he that comes in the name of a Child, and saith, *I believe, &c. I renounce, &c.* come, and do the same in his own name? I do really think, that they that are unwilling to undertake Christs Profession by an open promise, would not be baptized if it had not been done in their Infant years; they would remain rather Heathens and Infidels, than be

Nn 3 received

received into the Church of God ; for upon no lower conditions than these are, could they ever have been admitted to any Christian priviledges. Unless therefore you will shew your selves to want all understanding, and not fit to be treated as men of common reason, put not away from you so many Intreaties. If you think your Baptism to be worth your owning , if you would not really be without it, but take your selves to be the better for it, renew solemnly that League and Promise with God, and do not perswade your selves and others, that you prize the Baptism, while you are unwilling unto this ; for if that were not done, you would certainly omit it as a needless Ceremony, as well as this which always accompanied it in the Church of Christ.

* *Vid. Anton. de Dom. de Repub. Eccles.*

* Seeing nothing can reasonably be thought to make you unwilling, but a lothness to be good, and engage to live well ; do not by refusing, cast an Asperision upon your selves of having renounced Christ, and secretly entred into a confederacy with the Devil to destroy his Kingdom, and trample under foot his blood as an unholy thing.

When this Confirmation was lookt upon by the multitude as a means only to receive

receive something from God, but not as laying any obligation upon men; it was a wonder (I should have said no wonder) to see what flocks and herds of people came unto it. In *Queen Maries* dayes, *De Schism.* (as *Saunders* tells us) when this custom by a Provincial Decree of *Cardinal Pooles*, There was renewed after long neglect, the people were so zealous to receive the Bishops blessing, (which was all they went for) before to inforce it, that in some places the Church could not contain the people that resorted to him, and as that of *Archbish. Peckham,* he was fain to confirm in the Church-yard, *An. 1271.* and to be defended by armed men Wherein he calls from the press of the multitude. the discourse of it

Why should not men come now in as great Crowds, when another renewal in a more solemn manner is proposed? Why should not the young people assemble themselves together, and say, *Come, Let us go to the House of the Lord, let us own Christ to be our Lord and Saviour?* but only because men are loth to be engaged to fear God, and do love a Christ of their own making, that shall do all for them, and require them to do nothing for him? If God will have men as they are, they can be content to afford him their company; but if he

N n 4 expect

expect any amendment , they desire to be excused from making him any promise of it, and hope that they shall find him so kind in the conclusion , as not to exact it. May not he be well satisfied without any bond from us, when (in mens account) he will never demand the Debt ? Why should we pass our word for that which will never be required ? seeing God can bear with mens rebellions , why would his Ministers be so rigid, as to exact an Oath of Allegiance ? These are the thoughts of mens hearts, that God will cross all scores at the last, and then to what purpose is it to make any such serious Engagements ? If we had a window into mens breasts, we should see this Principle engraven on their hearts, *That all the Gospel is Promises, and all their work is to believe them to be true ;* and so there need not so much be done , as to make an open profession of this belief.

If Popery should again prevail in *England* , and such a Decree should be again revived , what would these men do ? Would they be so backward as now they are to present themselves before the Congregation of God ? It is most likely that fear or fancy might make those

those men receive their Oyntment in the fore-head , and box on the ear , (as the manner is in their Confirmation) who now will not for the love of God profess they hate sin , and intend to lead a holy life. So constantly it falls out, that what hath difficulty in it, is refused; and all that requires our serious attention , upon some account or other is rejected, and men would go to Heaven they know not how , and be saved from Hell , but not from their sins. Yea , some are so ignorant, as to call this a *Popish Ceremony*, when it is very plain , that if it were, they would not speak against it. If only their Children were to be blessed that understand nothing , we might easily perswade them to send them, when as they will rather themselves remain Children , than make any solemn Covenant with God by their own mouths. If a Character (as they speak) was to be impressed , and the benefit to arise *ex opere operato* out of the meer doing of the work , they would willingly be so sealed for Heaven ; but if they must set their own seal to any Engagements , they withdraw their hands , and will presume upon some other way of conveyance ,
and

and making over Gods great blessings to them. If they can be saved by sprinkling Water on their face, and the woman can carry them in her arms to Heaven, as she doth unto the Font; they are content, it costs them no trouble at all. But if it were to do again, if it must cost them Repentance, a holy life, and a hearty profession of it, they would scorn that Baptism wherein they now trust so much; and they would rather venture to be as they were born, than be washed from their pollutions on such conditions. O that men would take these things at least so far into their thoughts, as to pass a serious Judgement upon them, whether they be true or false! Do not read these lines without a little pause. And then go on, and consider with thy self, how unlikely it is, that they, who even break their brains with study to do men good, and sigh till their heart ake after mens Salvation, should be the greatest enemies of men, the troublers of their Peace, and that love to perswade them needless or indifferent things, that may as well be left undone.

Let some honest Heathens (for a conclusion) be admitted for to plead the cause of this truth, and perhaps they may make

make those faces blush who look on these lines, but are loth to shew themselves in any publick presence to profess their Religion. When the *Persian* youth were out of their minority, and came to mens estate, they gave them an Oath which they solemnly took in this form, *I swear that I will* <sup>Isidor. Pe-
lens. l. 4.
Epi. l. 158.</sup> *despise all filthy lucre, bodily pleasures, and vain glory; that I will rather be amulous of vertue, and worship God, reverence my Parents, speaking Truth, and doing good, neither will I ever wittingly and willingly violate any of these things.* Sure these old Heathens would not have refused to do what is now desired, had they embraced our Religion, who thus amply protested, and took their Oath that they would be good.

Julius Pollux likewise relates the like custom among the *Greeks* in the Commonwealth of *Athens*. When their young men were twenty years of age, their names were inscribed in the City-rolls, and they swore in the open air, (as if they would have all the world to hear them) *I will* <sup>L. 8. c. 9.
and like-
wise Stor-
bei ser. 41.
& ulpian.
in Demost.
Ωννον
εσ αλεξάν-
δρ η κα-
ταγωνω
τα επλεα,
&c.</sup> *never disgrace my arms, nor forsake my fellow-souldier in his danger; I will fight both alone, and with others for God and my*
Country,

Countrey, I will sail to any Region of the world whither I am commanded, and will neither disturb, nor betray my Countrey; I will observe the perpetual solemnities, and obey the received Customs, and all that shall be hereafter made; I will defend, and ever have in reference * the Religion in which I was born; *ἰσοῦς θεοὶ τῶν*, The Gods are witnesses of these things. Will not you Christians then promise thus much to your Lord, now that you are of age, to fight against all his enemies, to be true to God, and to him, and that you will never dishonour your profession, nor forsake the Communion of Saints, nor deny him any service that he commands, nor neglect the Solemnities that he hath appointed? Then may the *Persians* and *Athenians* rise up in the Judgement against you, and condemn you.

Do men refuse the Oath of Allegiance to their Prince, whose natural Subjects they are, and under whose Protection they have been born and bred? would you deny to acknowledge in open Court an Instrument for your Act and Deed, which was signed in your name in Infancy, and conveys great benefits unto you? Let the King of Heaven then have so much right done him. Let your own souls be the

* ἰσοῦς
θεοὶ τῶν

the greatest part of your care; and let it not be said, that a rational creature will do that for an acre of Land, which he will not do to obtain Heaven, and all the territories above. What joy would it cause in Heaven and Earth to see men coming to desire communion on these conditions, to behold men crowding into the Kingdom of Heaven, as they do into a Church, and longing after the food of the faithful, as they do for meat and drink? Rejoyce I beseech you, the heart of God; refresh the souls of his servant, and add to the sweetness of the table of the Lord, by letting us have more good company at so joyful a Feast. But if all Intreaties cannot prevail,

I think the *Higher Powers* had best enact a Law, *That none shall be married, till they be instructed and confirmed, and that will do it.* For those that care not whether they receive the Sacrament of Christs body and blood, or no, will not live without this Sacrament, (as in a large sense it may be called,) though they understand the ends and duties of it no more than of the other. And this must be acknowledged to have been a great cause of our Disorders, that men enter
into

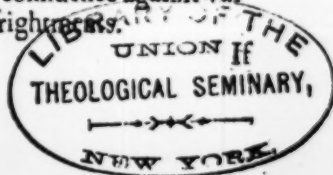
into these relations before they know the duties of them; and beget, and bring forth Children, before they cease to be Children themselves, or know how to bring them up as they should. Therefore our Reformers, it is plain, intended men should not marry, before they were well catechised, and had taken their Baptismal Vow upon themselves, knowing, that those were unfit to make a Covenant with each other, who knew not the Covenant of their God. For they prescribe in the last Rubrick of the Office of Matrimony, That the persons new married, must that day receive the Communion; and in the last Rubrick about Confirmation, say in express words, *That none shall be admitted to the holy Communion until such time as they can say the Catechism, and be confirmed.* Let me speak to the very senses of vulgar people. Do you not remember the Font stood at the lower end of the Church, and the Communion-Table at the higher? Could you come from the one to the other, but by the Pulpit which stands in the middle between both? This teaches you, (if you will learn) that you are only entred into the Church, and are but in the beginnings of
Re-

Religion by Baptism, and that you must advance higher by being instructed and taught in the faith of Christ, and can no otherwise be admitted from the lower to the highest forms of Christians. Come therefore, and be instructed, and then profess you like this Doctrine, and will be obedient to it; so shall you come to be men in Christ, and taste of all his dainties, and be satisfied with the fat things of his house.

If all will not be granted that is here requested, yet do not deny all; but at least profess to the Minister your hearty Repentance, and your belief in Christ, and the willingness to submit unto him, and to be saved by him, that he may declare it to all others. And really shew that you are come to an adult estate, by putting away childish things, and living the life of men.

A Child (as one saith) looketh only to things present, a man looketh to things to come: A Child attends only to pastime and pleasure, a man hath also profit in his consideration. A Child is ready to sell his Inheritance for a trifle or bauble, of which a man maketh a greater account. His carriage and behaviour likewise distinguisheth him, and so doth his confidence against vulgar bug-bears and affrightments.

Quod totum sciri non potest, ne omittatur totum, siquidem scientia partis melior est ignorantia totius.



If therefore after you are confirmed, you find your selves to think less of things present, and more of things to come ; less of this world, and more of the eternal reward of Godliness, and everlasting punishments of sin ; if you scorn to sell your heavenly inheritance for the trifles of this world that present themselves unto you ; if you be more attentive to your spiritual profit in knowledge and mortification, and not only taken with the sweetnesse and ravishments of Religion ; if your conversation towards God and the world be more serious, grave and discreet, and you are not so easily amazed with the fears of sufferings and difficulties in your Christian course ; it is a sign that you have not received the Grace of God in vain, and the Lord will deliver you from every evil work, and preserve you to his everlasting Kingdom. Faithful is he that calleth you, who also will do it.

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L Astly, Let me beseech all the people of God to live in love and peace together. Let us not quarrel about every little thing, nor make every petty difference, a cause of trouble and contention. For as the Apostle saith, 1 Cor. 12. 13. *By one spirit we are all baptized into one body.* We are all by this made of the same Corporation, and taken by Baptism into the same Brotherhood, and therefore should not make them the waters of strife, and so provoke the Lord to anger against us. We are not baptized into this or that particular Opinion, nor received into a particular Church, but into the belief of the Gospel, and into the Church of God in general, and therefore should love all the Disciples and followers of our Lord, and embrace all of every persuasion that live godly in Christ Jesus. You were not baptized (saith the Apostle) into the

O o name

name of *Paul*; therefore do not say, I am of *Paul*; I adhere to this man or that; for whosoever did baptize you, it was not into the particular love of him and his opinions, but into the Communion of the whole Church of Christ, who hold the Catholick Faith. Though an *Heretick* in antient times had baptized any man, yet did not the Christians therefore baptize him over again when he left thole mens company, because being baptized into the Name of Father, Son and Holy Ghost, he was not received into the profession of their particular opinions, but of the Truth of Christ universally believed by all good Christians.

And therefore let us live with them all as our Confederates, as those that are tyed together in the same bonds, and united in the same Covenant, and engaged in the same cause against the common enemies; the Devil, the World, and the Flesh; and let us never give these enemies so much cause to rejoyce, as an unhandsome word against any sincere Christian might administer. But let us endeavour to keep the Unity of the Spirit

(515)

Spirit in the Bond of Peace; for as the
Apostle speaks, *There is one Lord, one Ephes. 4.
Faith, one Baptism, one God and Father of 3, 4, 5.
All, who is above all, and through all,
and in you all.*

Ω ἡ θεα εἰς τὸ ἀντὶς.

O o 2 Appendix.



Appendix.



THE late King *Charles* was in the
confirmed on *Easter-Mun-* Chappel.
day, 1613. (which was the at *White-*
thirteenth year of his age) *Hall.*
after a long and strict ex-
amination by the Arch-Bi-
shop of *Canterbury*, and the Bishop of
Bath and wells, as *Dr. George Hackwel*,
ear-witness of the satisfaction he gave, as-
sures; who in a little Tractate, he upon
that occasion wrote on this Subject, to
O o 3 justifie

justifie the antient and good practice of this Sacramental Rite, (as *Bucer* calls it) thus speaks.

Cap. 1.

Confirmation is an antient Ecclesiastical custom of the Church; used after Baptism, consisting in Examination and Imposition of hands, with effectual prayer for the Illumination of Gods most holy Spirit, to confirm and perfect that which the Grace of the same Spirit hath already begun in Baptism.

The benefits of this Confirmation are divers; whereof the first is, That men expecting Examination and Tryal from their Spiritual Fathers, they might more willingly acquaint, and carefully season themselves with the grounds of Christian Religion, before malice and corrupt examples depraved their minds, &c.

Secondly, It serves, that when they come to years of Discretion, they should publickly make confession of that faith themselves, which others had promised for them in Baptism, to the discharge of their Sureties, and the good examples of others.

Thirdly, That by such Confession, they might make profession of difference from all Jews, Turks and Infidels out of the Church; Hereticks, Schismatics,

ticks, and Prophane Persons in the Church.

Fourthly, that then especially when they first come to the use of Reason, beginning to fall into sundry kinds of sin, and being least able to resist, for want of experience, by Imposition of Hands and Prayer they might receive strength and defence against the temptations of the world, the Flesh, and the Devil.

Fifthly, That the Prelates and chief Guides of Gods Family, to whom the cure of souls belongeth, finding upon due Examination, some part of their own heavy burden discharged, might from thence reap comfort in beholding those fair Foundations already laid, and glorifie God, whose praise they found in the mouths of Infants.

This kind of Confirmation (were there no Authority to countenance it,) is in my judgement so useful in the Church of God, that upon good reason it might be entertained among Christians: But for further confirmation of it, we are incompassed with a cloud of witnesses, and that so plentifully out of all Antiquity, as it might seem a kind of ambition, or lost labour to quote their names. wherefore I will only alledge

Cap. 9. Pa-
ragr. 13.

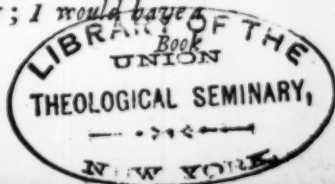
the soundest of those, who since the Reformation of Religion, and clearer Light of the Gospel, in their several writings have approved, and highly commended this ancient custom. And bringing in Bucer, Melancthon, Zuinglius, Chemnitius, and others to speak to this Truth, he cites Mr. Calvin among the rest in these words, John Calvin in his fourth Book of Institution in the Upshot of the Chapter of Confirmation, not only commended the ancient use of it, but the abuse being removed, heartily wisheth it restored. And because his Authority is (not without desert) of great weight, I will set down his words as I find them.

Would to God (saith he) we retained that custom which I have already declared to have been in use among the Ancients, before that abortive Vizard of a Sacrament was put upon it. *And a little after.* If this part of Discipline were now adayes in force, the slackness of many Parents would be much quickned, who pass over the institution (or instruction) of their Children, as a business nothing pertaining to them; which then without some publick disgrace they could not omit: Besides, There would be less Ignorance,

rance; and more Concord in Articles of Faith among Christian people; neither would they so easily be carried away with new and strange opinions.

Thus far Dr. *Hackwell*, who might have added the words of the Great *ERASMUS*, who is as sound in this point, as any of those whose testimonies he hath alledged; and was the first, I think, in these later Ages that earnestly recommended and pressed such a Confirmation of the Baptismal Vow as the *Church of England* uses. His words are these, in his larger Preface to his *Annotations* on the New Testament.

The reason we have such multitudes of Christians so rude, that they understand not much more of Christian wisdom, than they who are perfect strangers to the Christian Profession, is to be imputed, I think, in great part to the Priests. But I see a way, I imagine, whereby we may have people less unfit to read the Holy Books; which is, if there be a Summary of Faith and Christian Doctrine every year propounded to Christian people, with a perspicuous brevity, and a learned simplicity. And lest any thing should be corrupted by the fault of the Preacher; I would have a



Book made by learned and upright men, which should be recited to the multitude by the mouth of the Priest. And I desire it may not be drawn out of humane puddles, but out of the Gospel fountain; the Apostolical Epistles; and the Creed. which, whether it be the Apostles or no, I know not; but certain it is, it carries in it the Apostolical Majesty and Purity. This I conceive may be done, not unseasonably in the Easter Holy-dayes. which will be far better, than by silly and sometimes obscene jests, to excite the poor people to laughter: which custom I cannot tell what Fiend brought into the Church. For though the people are to be kept in obedience by some pleasure, and sometime to be excited to it; yet by such ludicrous wayes to provoke laughter; is fit for Buffoons, not for Divines.

And this moreover seems to me of no small force to so good an end, if Children that are Baptized, when they are grown up to ripeness, be commanded to be present at such Sermons; in which they may hear plainly and clearly declared what their Baptismal Profession contains in it: and if after this, they be diligently examined by some good men, whether they
suffi-

sufficiently understand and remember those things which the Priest taught them. If they do ; let them be askt then whether they approve of that and ratifie it, which their Godfathers and Godmothers professed in their Name , when they were baptized. If they answer that they do ~~not~~ ratifie it, then let that Profession be publickly renewed in the sight of their Equals all gathered together , with such grave , apt , chaste , serious and magnificent Ceremonies , as become that Profession than which none can be more holy. For what are humane Professions , but certain Images of this most holy Profession ; that is , a calling back of Christianity , too much sunk into the world ? Now the Monks know how to commend their profession to the people with such counterfeit Ceremonies , and act their part so notably, that tears sometimes burst out of the Spectators eyes. How much more becoming is it, to do that in this far most religious Profession ; wherein we give up our Names not to men , but unto Christ , and swear not to the rule of Francis, or Bennet, but to the Rule of the Gospel ?

By this means , Youth may come to understand what service they owe to their Lord,

Lord, and what endeavours they should use to attain true Piety; and the Elder people also will be put in mind, how many wayes they have erred and gone astray from their Vows. You shall see now Comœdies acted in some Churches (which I shall not ^{meddle} meddle withal) of the Resurrection of Christ, of his Ascension to Heaven, and of his sending the Holy Ghost. But how magnificent would this Spectacle be, to hear the voice of so many Youths dedicating themselves to Jesus Christ, and of so many Striplings taking their Oath of Fidelity to him, renouncing the world which all lyes in wickedness, abjuring and hissing at the Devil, with all his Pumps, Pleasures and works? To see new Christians carrying their Generals mark in their forehead? To see a flock of Candidates coming from the sacred Laver? To hear the voice of the rest of the Multitude applauding and wishing well to these young Souldiers of Christ?

These things I would have so to be done publickly, that there should be never the less care used from their very Cradles, to instill into them both privately and publickly the Doctrine of Christ, as much as is possible. And they will be of the greater
Authority,

Authority, if these things be done by the Bishops themselves, and not by Parish Priests, or hired Suffragans. And were they done as they ought, I am very much deceived if we should not have Christians something more sincere, than now we have.

But there are two Scruples here arise. One is, that this seems to be a repeating Baptism, which is not lawful. The other is, that there may be danger, lest some hearing the Profession they are to make, should not approve what was done in their Names by their Godfathers and Godmothers. The first of which is easily discussed, if these things be so managed, that they be nothing else but an Instauration or Representation of their former Baptism: which is done every day when we are sprinkled with holy water at our entring into the Church. The other hath more difficulty in it: But all things are to be attempted lest any one should start back from the first Faith. which if it cannot be obtain'd, perhaps it is best not to compell him; but to leave him to himself, till he repent. And not to inflict on him any other punishment in the mean time, but to deny him the benefit of the holy Communion and other

other Sacraments of the Church : But let him neither be excluded from Prayer, nor from Sermon.

And I would have little Books carried about of the Christian Religion, in which that Pure Jesus should be lively described as it were painted before their eyes: not clouded with Jewish Ceremonies, or with the devices and decrees of men: finally, not sowre and harsh; but just as he is, Friendly, Sweet, and Amiable. They that are instructed in such Rudiments, will not be altogether unprepared for the reading of the Holy Bible.

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